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CATALOGUE

OF

THE SYRIAC MANUSCRIPTS

IN

THE BRITISH MUSEUM,

ACQUIRED SINCE THE YEAR 1838.

BY

W. WRIGHT, LL.D.,

PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE, AND FELLOW OF QUEENS' COLLEGE,
LATE ASSISTANT KEEPER OF THE MSS. IN THE BRITISH MUSEUM.

PRINTED BY ORDER OF THE TRUSTEES.

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AND BY
LONGMANS & CO., 38 TO 41, PATERNOSTER ROW; B. M. PICKERING, 196, PICCADILLY;
AND ASHER & CO., 13, BEDFORD STREET, COVENT GARDEN,
AND 11, UNTER DEN LINDEN, BERLIN.

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LONDON:
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THIS volume, which is the third and last Part of the new Catalogue of the Syriac Manuscripts in the British Museum, comprises the Classes of History, Lives of Saints and Martyrdoms, and Scientific Literature; to which are added two Appendices, namely, Notes and Additions to the Catalogue of Rosen and Forshall, and a Description of the Mandaitic Manuscripts in the Taylor Collection. Several Indices conclude the work. A general Preface is prefixed, giving a history of the Nitrian Collection and an estimate of its literary value.

CHARLES RIEU,

KEEPER OF THE ORIENTAL MSS.

November 11*th*, 1872.

PREFACE.

I. When the late Dr. Rosen and Mr. Forshall edited, in the year 1838, their Catalogue of the Syriac and Karshūnī MSS. in the British Museum,* the entire collection consisted of only seventy-eight volumes,† no less than sixty-six of which once belonged to Mr. C. J. Rich, British Consul at Bagdād, who had acquired most of them at Mosul in 1820. Among these were several books of considerable antiquity and value—such as a Nestorian copy of the New Testament, dated A.D. 768 (no. xiii.); several Ḥarḳlensian copies of the Gospels (nos. xix.—xxiii.); a Jacobite Masora (no. xlii.); Acts of early Persian Martyrs (no. lix.); the Chronicle of Elias bar Shīnāyā (no. lvi.); the second part of the History of Bar Hebræus (no. lvii.), and the ܟܬܒܐ ܪܒܐ ܕܢܚܘ, or larger Grammar (no. lx.), and other works of the same author—but, on the whole, the collection was inferior, both in number and quality to those at Oxford‡ and Paris,§ not to mention the more celebrated one in the Vatican at Rome.‖

II. A few years, however, sufficed to produce a great change. Between 1838 and 1864, the British Museum was enriched with no less than five hundred and eighty-one volumes, Syriac, Karshūnī and Mandaitic, the greater number of which were procured from a single place, the Convent of S. Mary Deipara in the Nitrian desert in Egypt.¶

The Nitrian valley (وادي النطرون, *Wādi 'l-Naṭrūn*, the Nitre-valley, or بركة النطرون, *Birkat al-Naṭrūn*, the Nitre-lake) is situated between thirty and thirty-one degrees of

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* Catalogus codicum manuscriptorum orientalium qui in Museo Britannico asservantur. Pars prima, codices Syriacos et Carshunicos amplectens. Londini: mdcccxxxviii.

† Rosen and Forshall, however, included only seventy-six; having omitted to notice Harl. 5512 and Sloane 3597. See nos. cclxxxiii. and ccciv. of this Catalogue.

‡ See Catalogi codicum manuscriptorum bibliothecæ Bodleianæ pars sexta, codices Syriacos, Carshunicos, Mendæos, complectens. Confecit R. Payne Smith, A.M., hypo-bibliothecarius. Oxonii: m.dccc.lxiv.

§ Of this collection a Catalogue is now in the press.

‖ See the Bibliotheca Orientalis Clementino-Vaticana of J. S. Assemani, 4 vols. fol., Rome 1719—28; and his Bibliothecæ Apostolicæ Vaticanæ codicum manuscriptorum catalogus in tres partes distributus, etc. Partis primæ tomus primus, complectens codices Ebraicos et Samaritanos. Romæ, 1756. Tomus secundus et tomus tertius, complectens codices Chaldaicos sive Syriacos. Ibid., 1758 et 1759, 3 vols. fol. [The third volume is not in the library of the British Museum.] A supplement to this work, containing descriptions of Arabic, Persian and Turkish manuscripts, was edited by Cardinal Mai in his Scriptorum veterum nova collectio, t. iv., pars 2da, regarding which consult the preface to the same volume, pp. vi. etc.

¶ Part of the contents of the following paragraphs is derived from an article by the late Dr. Cureton in the Quarterly Review, no. cliii., and from his preface to the Festal Letters of Athanasius (London, 1848).

north latitude and as many of east longitude, about thirty-five miles to the left of the most western branch of the Nile. To the early Christians it was known as the desert of Scete (Σκήτη or Σκήτις, ⲥⲕⲏⲧⲓ, ⲥⲕⲏⲓ, ⲥⲕⲏⲓⲧⲏ, الإسقيط),* and it was also called the desert of Abbā Macarius (بَرِّيَّة بُو مَقار). Muḥammadans generally name it *Wādī Habīb*, or the valley of Habīb,† after one of the companions of the Prophet, who is said to have withdrawn to its solitudes during the troubles of the caliphate of 'Othmān. It is traversed every year by the caravan of Maghribī pilgrims on its way to Mecca. European travellers usually approach it from the village of Ṭarrānah (طرّانة, ⲧⲁⲣⲁⲛⲓ, Τερενουθι) on the Nile.‡

This valley has been celebrated as the resort of Christian ascetics from the earliest times. About the middle of the second century we read of one Fronto or Frontonius, who retired thither with seventy brethren. At the beginning of the fourth century, Ammon, the reputed originator of monasticism in Egypt, withdrew from the world to this spot.§ A few years later, the celebrated Macarius instituted the first monastic establishment in that part of the valley which to this day bears his name; and the number of ascetics increased in a short time to an almost incredible amount. Ruffinus, who visited the valley about A.D. 372, mentions some fifty convents or tabernacula; and Palladius, who, fifteen years later, passed twelve months here, reckons the devotees at upwards of five thousand;‖ whilst he elsewhere mentions that three thousand were assembled at the feet of Abbā Ōr.¶ Jerome visited Nitria about the same time; and from the narratives of these three writers, and the accounts of Evagrius and Cassianus, we can gather an accurate knowledge of the manners, customs and pursuits of the monks as far back as the end of the fourth century. At the beginning of the seventh century, Joannes Moschus found the Nitrian desert still thickly peopled, for he states the number of the fathers, on good authority, at three thousand

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* The name of Scete is derived from the Coptic ϢⲒⲦ or ϢⲒϩⲦ, the supposed derivation of which from ϢⲒ, *μέτρον, σταθμός*, and ϩⲦ, *καρδία, νοῦς*, has given rise to the translations ⲥⲕⲁⲗⲁ ⲙⲉⲗ, ⲥⲕⲁⲥⲕⲁⲥ ⲛⲥⲁⲛⲉϩⲉ, and ميزان القلوب. See Quatremère, Mémoires géographiques et historiques sur l'Égypte, t. i., pp. 451 etc.; Nicoll, Bibl. Bodl. codd. MSS. Orientt. catalogi partis 2dae volumen primum Arabicos complectens (Oxon., 1821), p. 37, note *b*, and the Addenda et Emendanda, p. 499.

† So the name is pronounced both by Quatremère and Wüstenfeld; but the Calcutta Ḳāmūṣ gives Hubaib, هُبَيب بن مَعْقِل. Quatremère calls him al-Fazārī, but in a MS. of al-Maḳrīzī's *Khiṭaṭ wa'l-Āthār*, Add. 7317, fol. 146 *b*, I find العفاري. In a MS. of the *Istī'āb* of Ibn 'Abd al-Barr, Or. 834, dated A.H. 564, his name is written (fol. 25 *a*) هُبيب بن معقل العِقاري; whereas in a MS. of al-Dhahabī's *Tajrīd Asmā al-Ṣaḥābah*, Add. 7359, dated A.H. 721, he is called (fol. 175 *a*) Hubaib ibn Mughfil al-Ghifāri, هبيب بن مُغْفِل الغفاري له فى جرّ الازار قيل لابيه مُغفِل لانه اغفل سِمَة ابلِهِ

‡ See Curzon, Visits to Monasteries in the Levant, 5th edit., p. 90; Tischendorf, Reise in den Orient (Leipzig, 1846), 1er Bd, p. 110.

§ "A quo per Dei gratiam primum jacta sunt fundamenta conversationis eorum fratrum qui nunc in monte Nitriæ commorantur." Vita sancti Pachomii, cap. i., in Migne, Patrologiæ cursus completus, Vitæ Patrum, t. 73, col. 231.

‖ Migne, loc. cit., col. 1098: "In eo autem habitant ad quinque millia virorum, qui utuntur vario vitæ genere, unusquisque ut potest et vult, adeo ut liceat et solum manere, et cum duobus, et tribus, et cum quo velit numero. In hoc monte sunt septem pistrinæ, quæ et illis serviunt, et anachoretis qui sunt in vasta solitudine, viris perfectis, numero sexcentis."

¶ Migne, loc. cit., col. 1101: "quo factum est ut ad eum convenirent tria millia monachorum."

five hundred.* After this period Arabic writers are our principal source of information, the chief of these being the Muḥammadan historian Abu 'l-'Abbās Aḥmad ibn 'Alī al-Maḳrīzī, who died A.H. 845=A.D. 1441—2,† and the Christian authors, Severus ibn al-Muḳaffa', bishop of al-Ushmūnain,‡ and Georgius al-Makīn, عبد الله بن أبي الياسر المكين المعروف بابن العميد, who died A.H. 672=A.D. 1273—4. It is, however, foreign to my present purpose to give a detailed history of the ascetics of Scete. I shall therefore content myself with having indicated these sources of information to the reader, and hereafter confine myself almost exclusively to the Syrian convent.

III. According to al-Maḳrīzī,§ there were of old a hundred monasteries in the Nitrian valley, but in his time only seven survived.‖ He enumerates, it is true, as many as eleven, but some of these he expressly mentions as being forsaken or in ruins. At the present day only four continue to subsist: namely, those of Macarius the Great, دير بو مقار; of Ambā (or Abbā) Bishāï (or Bīshōï), دير أنبا بشاي or دير بو بشاي; of S. Mary Deipara or of the Syrians, دير السريان; and of Baramūs, also dedicated to the blessed Virgin, دير سيدة برموس. It is with the third of these, and with the valuable library which it once contained, that we have now chiefly to deal.

That books should at all times have been abundant in the hands of the ancient Egyptian ascetics was only to be expected. There were among them men of high station and great refinement (such as Arsenius, the preceptor of the emperors Arcadius and Honorius), who, although they had forsaken the world, could not cut themselves off from this one source of pleasure, and still spent a portion of their time in reading not only sacred but also profane literature. If Bibles and Prayer-books abounded in the desert, yet many a cell contained a copy of the Iliad, of the Organon of Aristotle, or of the Elements of Euclid. Ruffinus tells a story of an abbat Anastasius, who possessed a Bible valued at eighteen solidi,¶ which proved too great a temptation to a brother bibliophile; and not every monk of his day would have answered the inquiry of the philosopher in the same terms as Antony is reported to have done.** In point of fact, every convent had its library, to which well-wishers, whether members of the fraternity

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* Migne, op. cit., t. 74, col. 178: "erant autem ibi patres quasi ter mille et quingenti."

† His history of the Copts, the concluding portion of the great work entitled كتاب المواعظ والاعتبار في ذكر الخطط والآثار, has been edited, with a German translation, by Wüstenfeld, in the Abhandlungen der königl. Gesellschaft der Wissenschaften zu Göttingen, 3ter Bd; and separately, Göttingen, 1845. The entire work has been printed at Būlāḳ. A.H. 1270

‡ On whose work Renaudot chiefly relied in compiling his Historia Patriarcharum Alexandrinorum Jacobitarum (Paris, 1713). The portion actually composed by Severus comes down only to A.D. 781, but the continuation extends to A.D. 1251.

§ Geschichte der Copten, pp. ٣٥ and 109.

‖ Compare Tischendorf, Reise in den Orient, 1er Bd, p. 131.

¶ Migne, op. cit., t. 73, col. 757: "habebat codicem in pergamenis valde optimis scriptum, qui decem et octo valebat solidis."

** Migne, op. cit., t. 73, col. 1018: "Philosophus quidam interrogavit sanctum Antonium: Quomodo, inquit, contentus es, pater, qui codicum consolatione fraudaris? Ille respondit: Meus codex, philosophe, natura rerum est creatarum, quæ mihi, quoties verba Dei legere cupio, adesse consuevit."

or not, contributed according to their inclination or their means. In this respect the library of the Syrian convent of S. Mary Deipara seems to have been peculiarly fortunate. It received contributions from every part of the vast region throughout which Syriac was spoken, but more especially from the city of Tagrīt, or Tekrīt, and from Tagritans who resided in Egypt.* The General Index will supply the reader with the names of many such donors. But its chief benefactor was its own abbat, Moses the Niṣibene, evidently a man of taste and an ardent lover of literature. He entered the convent as early as A.D. 907, bringing with him the book of Ecclesiasticus as a present from the family of Abu 'l-Bashar 'Abdu 'llāh of Tagrīt (no. cliv.). Before A.D. 927 he had been elected abbat, and was sent in that year to Bagdād to procure from the caliph al-Muḳtadir bi'llāh the remission of the poll-tax which had been demanded from the monks.† In this errand he was successful, and making an extensive journey through Mesopotamia and Syria, he returned home in 932, bringing with him no less than two hundred and fifty volumes, which he had procured partly by purchase and partly as presents. Many of these very manuscripts are now deposited in the British Museum, and are in most instances conspicuous above their fellows for age and value. He continued, moreover, to employ part of the funds of the monastery in increasing its library; for a copy of the Ḥarḳlensian Gospels (no. cxx.) was transcribed for him in 936, and a volume of Lives of Saints in the same year (no. dcccclliii.). The latest mention of him is in 943, when the manuscript now represented by the fragment Add. 14,525, foll. 1—10 (no. dxiv.) reached the convent. The language of the note, in which its arrival is recorded, bears testimony to the esteem in which he was held: "in the days of our boast and the ornament of the whole holy Church, Mār Moses, abbat of the convent." Towards the end of the same century, Abraham or Ephraim, patriarch of Alexandria from 977 to 981, seems to have been a liberal donor to the library of S. Mary Deipara (see nos. cccxlvii., ccclii., dxli., and dccxiv.). Indeed, as late as the beginning of the sixteenth century, we find another abbat of the monastery, by name Severus or Cyriacus, attempting something in the same way for the good of the community (no. lxv.); but long ere his time the evil days had come. From the twelfth century onwards the books lay neglected, with the exception of those required for the daily services. More than one monk lifts up his voice in lamentation over the mass of mouldering tomes which found no readers (see pp. 460, 612); whilst a feeble brother acknowledges that he had read part of a book without understanding a single word (no. dxxxii.). As early as A.D. 1194 we find it recorded that a certain monk repaired and bound about a hundred volumes out of "this mass of books, which were mutilated and torn by reason of their age and their use by the brethren" (p. 497). In 1222 the library was again examined and renovated (p. 74); and the process was repeated in 1493 (p. 1200), when it was doubtless in a very bad condition, as the monastery

* See, for example, nos. liii., ccxix.—ccxxii., dlxxii., dcclii., dcclxxx., dccccxliii., etc. What was the nature of the connection between the city and the convent I cannot at present say.

† See al-Maḳrīzī's Geschichte der Copten, ed. Wüstenfeld, pp. ro and 62; and Cureton, the Festal Letters of Athanasius, preface, p. xxiv.

had in the interval become almost deserted, being tenanted in 1413 by a solitary monk (no. mxxxii.), whereas in more prosperous times it had harboured as many as seventy (p. 1111). Another restoration took place in 1624, when the library comprised four hundred and three volumes* (p. 305). This was probably the last effort made by the monks themselves for the preservation of their books; and we have, perhaps, reason to be thankful that they withheld their hands. If, even in the tenth or eleventh century, the transcribing of a volume of sermons brought with it the destruction of a Greek poet or a Latin historian, and the binding of a new lectionary furnished an opportunity for utilising the relics of hoar antiquity, what could be expected from the barbarism of the fifteenth or seventeenth century?

IV. From this time onwards our knowledge of the condition of the Nitrian convents is derived from the statements of European travellers, many of which have been collected by Dr. Cureton in his article on the Nitrian MSS. in the Quarterly Review, no. cliii.†

The first to make mention in modern times of the treasures of the desert was a capuchin monk called Egidius Lochiensis (Giles de Loseches), who, as Gassend informs us in his life of N. C. F. de Peiresc, told this latter scholar, in 1633, that there existed in several of the Egyptian convents large quantities of manuscripts, and that he himself had seen in one of them a collection of about eight thousand volumes, many of which were as old as the time of S. Antony.‡ This statement is of course greatly exaggerated, but it can hardly be doubted that the capuchin had really gained access to the library of the convent of Macarius or that of S. Mary Deipara.§

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* The actual number of manuscripts was doubtless far larger, as two or three were often bound together.

† See also Ritter's Erdkunde, Afrika, 2te Ausgabe (Berlin, 1822), p. 860.

‡ Viri illustris N. C. F. de Peiresc, senatoris Aquisextiensis, vita (Paris, 1641), p. 269.

§ Even before this time, however, some MSS. from the Nitrian desert had found their way into Europe. Two such are in the Ambrosian Library at Milan; viz.

I. MS. C. 313. Inf., the splendid manuscript of a great part of the Hexaplar version of the Old Testament, which is now being photo-lithographed under the superintendance of the principal librarian, the Rev. Dr. Ceriani. It is of the viiith cent. On fol. 193 *b* is this note: ‹ܡܐܕܝܪ ܕܡܠܐ ܕܒܝܬ ܒܝܬ ܠܒܝܬ ܕܡ ܕܒܐ ܕܒܝܬ ܕܒܝܬ ܕܒܝܬ ܕܒܝܬ ܕܒܝܬ ܕܒܝܬ ܕܒܝܬ ܕܒܝܬ ; and immediately below, in the handwriting of Antonio Giggeo (Giggeius), who was one of the Doctors of the Ambrosian at its foundation, and who died in 1634: "Hic liber emptus est ex Monasterio Sanctæ Mariæ matris Dei in deserto Schitin, quod est Monasterium Chaldæorum. Codex antiquissimus."

2. MS. B. 21. Inf., the Old Testament, with the Apocrypha, Pĕshīṭtā version, now bound in two volumes. According to Ceriani, it is of about the vith cent., "del secolo vi circa." Early in the xith cent. it was purchased by Abū 'Alī Zakarīyā the Tagritan (see nos. cccxix.—cccxxii.) for the convent of S. Mary Deipara. See the notes on foll. 1 *a* and 330 *a*. On fol. 330 *b* we read in the hand of Giggeo: "Codex hic advectus ex Ægypto, emptus a Monasterio S. Mariæ matris Dei in deserto Schytin."

At what time the Parisian manuscript, Bibl. Nation., no. v., anc. fonds, was brought to Europe, I cannot say, but it has been long in its present resting-place. It is made up, as Ceriani informs me, of two parts; viz.

a. The fourth book of Kings, according to the Hexaplar version. This manuscript was written for the convent of Mār Cyriacus at Tellā Hăphīkhā, and belonged to the same set as nos. lii. and liii. It was presented to the convent of the Syrians by the sons

Wansleb, who travelled in Egypt in 1664, mentions that one of the four convents in the desert of Scete possessed many Syriac manuscripts;* and in the account of his second journey, in the years 1672 and 1673, he again speaks of these monasteries, which he was unfortunately prevented from visiting.† Subsequently he got access to the library of the convent of S. Antony,‡ which he describes as consisting of three or four chests full of Arabic and Coptic manuscripts,§ all containing devotional works and church-services, but some of them worthy of a place in a royal library. He found the monks unwilling to part with any of the volumes, for fear of incurring at the hands of their patriarch the excommunication which was inscribed in each.

The next to visit the Nitrian desert was our own countryman Robert Huntington, afterwards provost of Trinity College, Dublin, and subsequently bishop of Raphoe, whose splendid collection of oriental MSS. now adorns the Bodleian Library. Huntington, who was then chaplain at Aleppo, seems to have been most anxious to procure the Syriac version of the epistles of Ignatius, to the existence of which archbishop Ussher had called attention in the preface to his edition. Not being able to obtain them in Syria, he turned his thoughts to Egypt, whither he proceeded in 1678 or 1679, and made his way to the Natron lakes. It seems certain, however, that he did not gain access to the library of S. Mary Deipara, for the only book which he mentions‖ was a copy of the Old Testament in the Estrangĕlā character, in two large volumes; whereas no less than two copies of the very work which he was seeking existed at that time in the convent.

After Huntington came Gabriel Eva, a monk of the order of S. Antony, and abbat of S. Maura on Mount Lebanon.¶ Being sent on a mission to the pope by Stephen, the Maronite patriarch of Antioch, he was despatched from Rome into Egypt; and, on his return to Italy in 1706, gave so glowing an account of the libraries of the Nitrian convents as to excite the interest of Clement XI. It happened that Elias Assemani, a cousin of the more famous Joseph Simon Assemani, was then on the point of returning to Syria, and the pope resolved to make use of his services in an attempt to secure some of these treasures. Furnished with letters to the Coptic patriarch, he left Rome in the spring of 1707, and was very kindly received both at Cairo and in the Syrian monastery. The library he found to be a sort of cave or cellar, filled with Arabic, Syriac, and Coptic MSS., heaped together in utter disorder, and falling to pieces through age and want of care. To

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of Dūmā Shaṭīr the Tagritan, of Callinicus (see nos. liii. and mix.).

b. The book of Daniel, according to the recension of Jacob of Edessa. It belonged to the same set as nos. lx. and lxi., and was completed early in A.D. 720. The monks of S. Mary Deipara received it as a present from the above mentioned Tagritans.

It should also be remarked that Abraham Ecchellensis possessed a volume which once belonged to the Syrian convent and was one of the two hundred and fifty conveyed thither by Moses of Nisibis. See Assemani, Bibl. Or., t. i., p. 576, no. xvi. It is a copy of the works of John of Dārā. See Assemani, Bibl. Or., t. ii., p. 118.

* See Paulus, Sammlung der merkwürdigsten Reisen in den Orient, 3ter Theil (Jena, 1794), p. 96.

† Ibid., p. 248.

‡ Ibid., p. 302.

§ That there were at least some Syriac manuscripts among them is not improbable. See pp. 579, 580, of the present work.

‖ See his letter to Dr. Allix, dated March 21, 169⅝, in the *Epistolæ*, edited by Dr. T. Smith (London, 1704), p. 68.

¶ See Assemani, Bibl. Or., t. i., preface, § vii.

his mortification, however, the monks, frightened by the anathemas inserted in almost every volume against those who should be in any way instrumental in alienating it, turned a deaf ear to his request for the sale of the whole collection, and were only with difficulty persuaded to part with thirty-four volumes, one of which was in Arabic.* With these Elias Assemani hastened to the banks of the Nile, and embarked on board a boat for Cairo, accompanied by one of the monks. A sudden squall upset the boat, the books went to the bottom, and the monk was drowned; but another boat picked up Assemani, who immediately hired some men to recover the manuscripts, and, having cleaned and dried them carefully, brought them in safety to the Vatican about Christmas 1707. The strangers were not, however, viewed with equal favour by all around the Pope. Some thought they were rubbish; others declared that they contained nothing but the services of the Syrian Church; others still maintained that they ought to be destroyed, as coming from heretical lands, "quasi vero libri," says Assemani, "perinde atque homines, cœli vitio inficiantur." Better counsels however prevailed, and the result was that the manuscripts were handed over to the care of J. S. Assemani, who was sent to Egypt in 1715† for the purpose of procuring more. On reaching Scete, his first visit was to the convent of Macarius, where he obtained some excellent Coptic manuscripts;‡ and these, he says, were all that the monks possessed of any value. Thence he proceeded to S. Mary Deipara, where he found about two hundred Syriac manuscripts, all of which he examined, and selected about a hundred, in the hopes of being able to purchase them. His design was, however, frustrated; the monks were obstinate; and in the end he carried off only a few volumes, but of great value.§

In the interval between the journeys of the two Assemanis, namely, in December 1712, the convents of Nitria had been visited by the Jesuit Claude Sicard.‖ He makes no particular mention of the books in either S. Macarius or S. Mary Deipara, but merely says that there was in each a library, consisting of three or four chests full of old dusty tomes. This Jesuit revisited the desert with J. S. Assemani in 1715;¶ and, on his return to Egypt in the following year, accompanied him in his expedition across the Thebaid to the convents of S. Antony and S. Paul, near the coast of the Red Sea.** There Assemani procured but few manuscripts, and those were, according to Sicard, purchased from the superior without the knowledge of the monks, who would not have allowed the sale to take place, although they themselves made no use whatever of the books.†† Assemani himself returned to Rome, laden with the spoils of the East, in January 1717; and it must be admitted that he and other members of his family made a noble use of the treasures thus acquired. The Bibliotheca Orientalis, the Catalogue of the Vatican Library, the edition of the works

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* See the Bibl. Or., t. i., pp. 561—572, where they are briefly catalogued.

† See the Bibl. Or., t. i., preface, section xi.

‡ Bibl. Or., t. i., pp. 617—619.

§ Bibl. Or., t. i., p. 606.

‖ See Paulus, Sammlung der merkwürdigsten Reisen in den Orient, 5ter Bd, p. 15.

¶ See Paulus, loc. cit., p. 126. On this point Assemani is silent.

** See Paulus, loc. cit., p. 127; and Assemani, Bibl. Or., t. i., preface, section xi., near the end.

†† Paulus, loc. cit., p. 140.

of Ephraim, and the Kalendaria Ecclesiæ Universæ, have immortalised his name; whilst the Acta Sanctorum and the Codex Liturgicus Ecclesiæ Universæ bear testimony to the learning of his nephew Stephen Evodius, and of a cousin of the latter, Joseph Aloysius Assemani.

In 1730 the Sieur Granger* made a journey to the Natron lakes, and was kindly received by the monks, but tried in vain to see their libraries. Their patriarch represented to them that the sum which the books would fetch would suffice to restore their decaying churches and mouldering cells; but they answered him, that they would rather be buried in the ruins than part with their manuscripts.

In 1778 C. S. Sonnini visited the valley.† Of the monks of Baramūs he says, that they were not to be prevailed upon to part with any of their books, although they never read them, but suffered them to lie about on the ground, eaten by vermin and covered with dust. He is the only traveller who has spoken harshly of the monks, of whose avarice and extortion he makes bitter complaints.

A few years after, Sonnini was followed by the English traveller Browne,‡ whose report is far more favourable to the poor ascetics. "I inquired," says he, "for manuscripts, and saw in one of the convents several books in the Coptic, Syriac, and Arabic languages. Among these were an Arabo-Coptic Lexicon, the works of St. Gregory, and the Old and New Testament in Arabic. The Superior told me they had nearly eight hundred volumes, but positively refused to part with any of them, nor could I see any more."

The next account of this place is that by General Andréossi,§ who was there in 1799. According to him the only books possessed by the monks were "ascetic works in manuscript, on parchment or cotton-paper, some in Arabic, and some in Coptic, having an Arabic translation in the margin. We brought away," he adds, "some of this latter class, which appear to be six centuries old."

In 1828 the late Lord Prudhoe made an excursion to the monasteries, and communicated to Dr. Cureton the following account of his visit:‖

"In 1828 I began to make inquiries for Coptic works having Arabic translations, in order to assist Mr. Tattam in his Coptic and Arabic Dictionary. On a visit to the Coptic bishop at Cairo, I learnt that there was in existence a celebrated Selim [سُلَّم] or Lexicon in Coptic and Arabic, of which one copy was in Cairo, and another in one of the Coptic convents of the Natron Lakes, called Baramous, besides which, libraries were said to be preserved both at the Baramous and the Syrian convents. In October 1828, Mr. Linant sent his dromedaries to Terane, on the west bank of the Nile, where the natron manufactory was established by the pacha, and on the next day Mr. Linant and I embarked in a cangia on the Nile, and dropped down to Terane, where we landed. Mounting our dromedaries, we rode to the Baramous convent, and encamped outside its walls. The monks in

* See his Journey through Egypt, etc., translated from the French by J. R. Forster. It forms an appendix to Mr. Forster's translation of Baron Riedesel's Travels through Sicily, etc. (London, 1773).

† Travels in Upper and Lower Egypt, translated from the French (London, 1800), p. 337.

‡ W. G. Browne, Travels in Africa, Egypt and Syria, from the year 1792 to 1798 (London, 1799), p. 42.

§ Mémoire sur la Vallée des Lacs de Natron et celle du Fleuve sans Eau, d' après la reconnaissance faite les 4, 5, 6, 7 et 8 Pluviôse l'an 7 de la République Française. A scarce little volume, printed at Cairo.

‖ See Cureton's article in the Quarterly Review, no. cliii., p. 51.

this convent, about twelve in number, appeared poor and ignorant. They looked on us with great jealousy, and denied having any books except those in the church, which they showed. We remained with them till night, and in some degree softened their disposition towards us by presents of some comforts and luxuries of which their situation in the desert deprived them. On the following morning we again visited the monks, and so far succeeded in making friends of them that in a moment of good humour they agreed to show us their library. From it I selected a certain number of manuscripts, which, with the Selim, we carried into the monks' room. A long deliberation ensued among these monks how far they were disposed to agree to my offers to purchase them. Only one could write, and at last it was agreed that he should copy the Selim, which copy, and the manuscripts which I had selected, were to be mine in exchange for a fixed sum in dollars, to which I added a present of rice, coffee, tobacco, and such other articles as I had to offer. Future visitors would escape the suspicions with which we were received, and might perhaps hear how warmly we had endeavoured to purchase and carry away the original Selim. Next we visited the Syrian convent, where similar suspicions were at first shown, and were overcome by similar civilities. Here I purchased a few manuscripts with Arabic translations. We then visited the two other convents, but found little of consequence. These manuscripts I presented to Mr. Tattam, and gave him an account of the small room with its trap-door, through which I descended, candle in hand, to examine the manuscripts, where books and parts of books, and scattered leaves, in Coptic, Ethiopic, Syriac, and Arabic, were lying in a mass, on which I stood. From this I handed to Mr. Linant such as appeared best suited to my purpose, as he stood in the small room above the trap-door. To appearance it seemed as if on some sudden emergency the whole library had been thrown for security down this trap-door, and that they had remained undisturbed in their dust and neglect for some centuries."

About nine years after Lord Prudhoe, in March 1837, the Honourable R. Curzon (now Lord de la Zouche) turned his steps from Cairo towards the Nitrian convents. The curious reader may find an account of his visit in the seventh and eighth chapters of that amusing work "Visits to Monasteries in the Levant" (5th edition, 1865), from which I make the following extracts.

"In the morning," says Mr. Curzon, p. 96, "I went to see the church and all the other wonders of the place, and on making inquiries about the library, was conducted by the old abbot, who was blind, and was constantly accompanied by another monk, into a small upper room in the great square tower, where we found several Coptic manuscripts. Most of these were lying on the floor, but some were placed in niches in the stone wall. They were all on paper, except three or four. One of these was a superb manuscript of the Gospels, with commentaries by the early fathers of the church; two others were doing duty as coverings to a couple of large open pots or jars, which had contained preserves, long since evaporated. I was allowed to purchase these vellum manuscripts, as they were considered to be useless by the monks, principally, I believe, because there were no more preserves in the jars. On the floor I found a fine Coptic and Arabic dictionary. I was aware of the existence of this volume, with which they refused to part. I placed it in one of the niches in the wall; and some years afterwards it was purchased for me by a friend, who sent it to England after it had been copied at Cairo. They sold me two imperfect dictionaries, which I discovered loaded with dust upon the ground. Besides these, I did not see any other books but those of the liturgies for various holy days. These were large folios on cotton paper, most of them of considerable antiquity, and well begrimed with dirt."

"We returned to the great tower," proceeds Mr. Curzon, p. 98, "and ascended the steep flight of steps which led to its door of entrance. We then descended a narrow staircase to the oil-cellar, a handsome vaulted room, where we found a range of immense vases which formerly contained the oil, but which now on being struck returned a mournful hollow sound. There was nothing else to be seen: there were no books here: but taking the candle from the hands of one of the brethren (for they had all wandered in after us, having nothing else to do), I discovered a narrow low door, and, pushing it open, entered into a small closet vaulted with stone which was filled to the depth of two feet or more with the loose leaves of the Syriac manuscripts which now form one of the chief treasures of the British Museum. Here I remained for some time turning over the leaves and digging into the mass of loose

vellum pages; by which exertions I raised such a cloud of fine pungent dust that the monks relieved each other in holding our only candle at the door, while the dust made us sneeze incessantly as we turned over the scattered leaves of vellum. I had extracted four books, the only ones I could find which seemed to be tolerably perfect, when two monks who were struggling in the corner pulled out a great big manuscript of a brown and musty appearance and of prodigious weight, which was tied together with a cord." *

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* Lord de la Zouche has described his manuscript treasures in a volume entitled "Catalogue of Materials for Writing, early Writings on Tablets and Stones, rolled and other Manuscripts and Oriental manuscript Books, in the Library of the Honourable Robert Curzon, at Parham in the county of Sussex" (London, 1849). Of the three manuscripts, which he carried off from S. Mary Deipara, he describes, at p. 12, two as each containing the first thirty sermons of Gregory Nazianzen, translated into Syriac by Jacob of Edessa. One of these he ascribes to the eighth or ninth century, as it professes to have been copied from a manuscript dated A. Gr. 1045 = A.D. 734. The other is actually dated A.H. 263 = A.D. 876-7. I cannot help thinking that Lord de la Zouche has made a mistake as to the name of the translator, and that these volumes exhibit the version of the abbat Paul (see nos. dlv.—dlviii.). It would certainly be strange, if he should have accidentally secured the only two copies of Jacob's translation that were in the Nitrian library, since none exists in the British Museum, and it was known to Assemani only on the authority of Bar Hebræus (Bibl. Or., t. ii., p. 307).

Of the third manuscript I drew up a description in 1867, when it was in the hands of the Rev. Dr. Ceriani, to whom Lord de la Zouche had kindly lent it. This description I subjoin, premising that the first four leaves of the volume, which, as I at once saw, belonged to Add. 14,532 (no. dccclviii.) were most liberally presented by the owner to the Trustees of the British Museum.

A volume made up of two distinct manuscripts.

1. Foll. 1—56. Vellum, of 56 leaves. The quires, signed with letters, are six in number. There are from 21 to 23 lines in each page. It is written in a large, regular Esṭrangĕlā; dated A. Gr. 1082, A.H. 153 (A.D. 770); and contains—

The books of Ezra and Nehemiah, according to the Pĕshīṭtā version. Title, fol. 1 *b*: ܥܙܪܐ ܣܦܪܐ. Subscription, fol. 55 *b*: ܫܠܡ ܠܡܟܬܒ ܥܙܪܐ ܣܦܪܐ. ܕܐܬܟܬܒ ܒܝܘܡܝ ܟ̈ܢܫ ܐܣܘܪܝܐ ܡܢ ܐܪܥܐ ܕܒܒܠ. ܒܝܘ̈ܡܝ ܟܘܪܫ ܦܪܣܝܐ. After this subscription there is a line of small cursive writing, giving the name of the scribe, Emmanuel: ܟܬܒ݂ ܕܐܬܐ ܗܕܐ. ܥܡܢܘܐܝܠ ܚܛܝܐ. ܟܠ ܕܩܪܐ ܢܨܠܐ ܥܠܘܗܝ ܡܛܠ ܡܪܢ.

A long note on fol. 56 *a*, in the same elegant cursive, states that the book was written, at the expense of the deacon Stephen bar Yūḥannān, of Modyad or Midyad, for the convent of Mār Simeon at Ḳartamīn, in the year above mentioned. ܐܝܟ ܕܠܐܝܩܪܐ ܘܬܫܒܘܚܬܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܘܫ̄ܢ ܒܕܪ ܕܐܬܐ ܗܕܐ ܦܠܚܐ ܫܡܫܐ ܒܪ. ܝܘܚܢܢ ܡܢ ܡܕܝܕ. ܡܛܠ ܦܘܪܩܢܐ ܕܢܦܫܗ ܘܕܢܘܚܡ ܐܒܗܐ ܕܝܠܗ. ܘܕܝܠܬ ܐܡܐ ܐܒܐ ܕܝܠܗ. ܘܫ̄ܢ. ܐܬܬܒܥܘ ܘܐܫܬܡܠܝܘ ܠܘܬ ܥܘܡܪܐ ܕܡܪܝ ܫܡܥܘܢ ܕܒܝܬ ܩܪ, ܫܡ̈ܫܘܗܝ ܕܩܕܝܫܐ. ܫܢܬ ܐܠܦܐ ܘܬܡܢܝܢ ܘܬܪ̈ܬܝܢ ܒܝܘ̈ܢܝܐ. ܒܛܝ̈ܝܐ ܕܝܢ ܡܐܐ ܘܚܡܫܝܢ ܘܬܠܬ.

It was presented to the convent of S. Mary Deipara by the sons of Dūmā Shaṭīr, Tagritans of Callinicus, ܒܢ̈ܝ ܕܘܡܐ ܫܛܝܪ ܬܓܪ̈ܝܬܐ ܩܠܝܢ̈ܝܩܝܐ.

On fol. 55 *b* a later hand has repeated the colophon, with the additional information that the scribe Emmanuel was a Tagritan: ܟܬܒ ܕܐܬܐ ܗܕܐ ܥܡܢܘܐܝܠ ܟܬܘܒܐ ܬܓܪ̈ܝܬܝܐ (*sic*) ܟܠ ܕܩܪܐ ܢܨܠܐ ∻ ܘܫ̄ܢ.

After the ancient doxology, ܫܘܒܚܐ ܠܐܠܗܐ ܕܥܕܪ ܠܝ ܐܡܝܢ, there stood a line and a half of small writing, which has been carefully erased. The still legible words ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ show that it was a note by a former possessor.

At the foot of the page there is a recipe for the manufacture of the ink used by the scribes of the family of Emmanuel, in a hand of the xth cent. ܡܢ ܕܝܘ̈ܬܐ ܕܟܬܒ ܚܒܪܐ ܗܢܐ ܐܝܟܐ ܡܕܒܪ ܐܝܟܐ ܠܗ. ܢܣܒ ܐܩ̈ܠܝܐ ܘܢܩܒ ܠܥܣܘܢ ܬܠ̈ܬܐ ܦܫ̈ܟ ܒܡܟܝܠܬܐ ܐܘܩܝܬ ܡܕܪܐ. ܘܢܟܒܕ ܟܬܘܪܐ

V. In 1838 the Rev. H. Tattam, afterwards archdeacon of Bedford, set out for Egypt, with the object of collecting materials for his Coptic Dictionary. He was accompanied by his step-daughter Miss Platt, who kept a journal for the amusement of her mother. This journal was subsequently printed for private circulation, and Dr. Cureton has given several extracts from it in the article already referred to (pp. 56—58).* On the 12th of January 1839 Dr. Tattam and Miss Platt set out across the desert for the Natron valley, and at eight o'clock in the evening pitched their tent at a short distance from the monastery of Macarius.

"Sunday, Jan. 13th.—The first object," says Miss Platt, "on which our eyes rested, as we sat at breakfast in the tent, was the solitary convent of Abou Magar (St. Macarius), a desolate-looking building, like a fortress surrounded by the sea. . . . It was not thought advisable to remain here until we had visited the further convents. . . . We descended gradually between the rocks, and saw before us the two middle convents, Deir Amba Bischoi

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2. Foll. 57—136. Vellum, of 80 leaves. Foll. 64—66 are slightly torn. The quires, signed with letters, were nine in number, but the first is now missing. There are from 24 to 28 lines in each page. This manuscript is written in a good, regular Estrangĕlā of the viiith cent., and contains—

The book of Isaiah, according to the LXX. version, with the hexaplar marks, and the various readings of Aquila, Symmachus and Theodotion (ܐ, ܣ, ܣ, ܬ) on the margins. It is divided into two parts, the one ending on fol. 94 *b* with the subscription, ܫܠܡ ܠܝܫܥ ܡܫܝܚܐ ܕܐܬܝܠܕ ܒܫܠܡ ; the other commencing with the words, ܐܡܪ ܐܫܥܝܐ ܢܒܝܐ ܒܪ ܐܡܘܨ . The missing portion is ch. i. 1—ch. iv. 5. Lessons are rubricated in the text, and occasionally on the margins, by the scribe.

The tetragrammaton is expressed by ܝܗܘ, to which is often added in Greek letters ΗΕΗΕ, though ܐܠ occurs on fol. 122 *a*. The margins contain many Greek words, in which the form of the letter ϱ is peculiar, viz. ϱ (e.g. foll. 64 *b* and 67 *a*); and various scholia, some of which are taken from the commentary of Cyril, e.g. foll. 1 *b*, 74 *a*, 82 *a* and *b*, 83 *a*, 88 *a*, 93 *b*, 106 *a*, 111 *b*, and 103 *b*. Basil is cited on fol. 72 *a*. There is a good facsimile of the first page of this manuscript in Lord de la Zouche's catalogue, facing p. 35.

Subscription, fol. 136 *b*: ܫܠܡ ܠܝܫܥ ܡܫܝܚܐ ܕܐܬܝܠܕ ܒܫܠܡ ܘܬܘܒ ܠܐ ܢܫܬܟܚ ܡܢ ܝܕ ܟܬܒ ܐܢ ܢܫܬܟܚ ܠܗ ܡܢ ܝܕ ܟܬܒ ܐܚܪ ܐܠܐ ܡܢ ܝܕ ܐܝܢ ܕܟܬܒ ܐܦ ܗܘ ܒ

and St. Soriani, or the Syrian convent. They were of the same description as St. Abou Magar, but larger and in better preservation, particularly the latter. Our tent was pitched beneath the walls of St. Soriani: Mr. Tattam immediately entered the convent, where pipes and coffee were brought him; after which the priests conducted him to their churches, and showed him the books used in them. They then desired to know his object in visiting them; upon which he cautiously opened his commission by saying that he wished to see their books. They replied that they had no more than what he had seen in the church; upon which he told them plainly that he knew they had. They laughed on being detected, and after a short conference said that he should see them. The bell soon rang for prayers."

"Jan. 14th.—Mr. Tattam went into the convent immediately after breakfast. The priests conducted him to the tower, and then into a dark vault, where he found a great quantity of very old and valuable Syriac manuscripts. He selected six quarto volumes and took them to the superior's room. He was next shown a room in the tower, where he found a number of Coptic and Arabic manuscripts, principally liturgies, with a beautiful copy of the Gospels. He then asked to see the rest; the priests looked surprised to find he knew of others, and seemed at first disposed to deny that they had any more, but at length produced the key of the apartment where the other books were kept, and admitted him. After looking them over he went to the superior's room, where all the priests were assembled, about fifteen or sixteen in number: one of them brought a Coptic and Arabic selim, or lexicon, which Mr. Tattam wished to purchase, but they informed him that they could not part with it, as it was forbidden to be taken away by an interdiction at the end, but they consented to make him a copy. He paid for two of the Syriac manuscripts he had placed in the superior's room, for the priests could not be persuaded to part with more, and left them, well pleased with his ponderous volumes, which he gave me through the top of the tent, and then rode off with Mohamed to the farthest convent, of Baramous, about an hour and a half's ride from St. Soriani. In the convent of El Baramous Mr. Tattam found about one hundred and fifty Coptic and Arabic liturgies, and a very large dictionary in both languages. In the tower is an apartment with a trap-door in the floor, opening into a dark hole full of loose leaves of Arabic and Coptic manuscripts. The superior would have sold the dictionary, but was afraid, because the patriarch had written in it a curse upon any one who should take it away."

Into the monastery of Ambā Bishāï, after some reluctance on the part of the monks to open their doors to a female, Miss Platt herself was admitted.

"On the ground-floor," she says, "was a vaulted apartment, very lofty, with arches at each end, perfectly dark, and so strewn with loose leaves of old liturgies that scarcely a portion of the floor was visible; and here we were all fully occupied in making diligent search, each with a lighted taper, and a stick to turn up old fragments. In some parts the manuscripts lay a quarter of a yard deep, and the amazing quantity of dust was almost choking, accompanied by a damp and fetid smell, nearly as bad as in the Tombs of the Kings. We did not find anything really valuable here, or anything on vellum, excepting one page."

On the 15th of January, Mr. Tattam set out on his return to Cairo, having previously obtained from the monks of the Syrian convent four other valuable Syriac manuscripts. Calling at the monastery of Macarius as he passed, he found there about a hundred liturgies and a beautiful copy of the Epistles in Coptic, which the monks refused to sell. There were also a great number of fragments and loose leaves, from which he selected about a hundred, which he was permitted to take away.

In the month of February he returned to the convents, and was more successful than upon the former occasion.

"Saturday, Feb. 9th.—Immediately after breakfast," says Miss Platt, "Mr. Tattam went with Mohamed to St. Soriani, leaving me to my own amusements in the tent. . . . Mr. Tattam soon returned, followed

by Mohamed, and one of the Bedouins bearing a large sack-full of splendid Syriac manuscripts on vellum. They were safely deposited in the tent, and a priest was sent for from St. Amba-Bischoi, with whom Mr. Tattam entered the convent, and successfully bargained for an old Pentateuch in Coptic and Arabic, and a beautiful copy of the four Gospels in Coptic. We are delighted with our success, and hope, by patience and good management, to get the remainder of the manuscripts."

"Feb. 10th.—Mr. Tattam went in the evening to St. Soriani to take his leave of the monks there, who said he might have four more manuscripts the next day. . . . . Mohamed brought from the priests of St. Soriani a stupendous volume beautifully written in the Syriac character, with a very old worm-eaten copy of the Pentateuch from St. Amba-Bischoi, exceedingly valuable, but not quite perfect at the beginning."

This Muḥammad, who seems to have been little less eager than his master in his endeavours to procure the manuscripts, had recourse to the same means of negotiation as Mr. Curzon,* and applied them with similar success, only substituting raḳi for rosoglio.

The manuscripts, which Mr. Tattam had thus obtained, arrived in due time in England. Such of them as were in the Syriac language, not falling in with the object for which his journey had originally been undertaken, were disposed of to the Trustees of the British Museum, which thus received an accession of forty-nine manuscripts of great antiquity (Add. 12, 133—12,181).

From the accounts which Lord Prudhoe, Mr. Curzon and Mr. Tattam had given of their visits to the Syrian monastery, it was evident that but few of the manuscripts belonging to it had been removed since the time of the Assemanis; and it seemed likely that no less a number than two hundred volumes were still remaining in the hands of the monks, most of them of very considerable antiquity, probably written before the tenth century. Application was therefore made by the Trustees of the British Museum to the Treasury; a sum was granted to enable them to send again into Egypt; and Mr. Tattam readily undertook the commission. The following is his account of the manner in which he obtained the supposed remainder of the manuscripts, as quoted by Dr. Cureton, in the article so often referred to, p. 59.

"When I returned to Cairo the second time, all the Europeans who seemed to understand my business prophesied that I should not succeed, but the result proved they were false prophets. I found I could work more effectually through the sheich of a village on the borders of the desert, who had influence with the superior of the convent, and whom my servant had secured in my interest, and through my servant, rather than by attempting direct negotiation. I therefore set to work. After I had been in Cairo about a fortnight, the sheich brought the superior to my house, where he promised to let me have all the Syriac manuscripts. My servant was to go back with him and the sheich when he returned, and to bring away all the manuscripts to the sheich's house, where they were to be deposited, and I was to follow in three days and bargain for them. I went at the time appointed, and took money with me in the boat, and a Mohamedan as a silent witness to the transaction and the payment of the money, should any crooked ways be discovered. My servant had taken ten men and eight donkeys from the village, and had conveyed the manuscripts to the sheich's house, where I saw them as soon as I arrived; and I found he had already bargained for them, which I confirmed. That night we carried our boxes, paper, and string, and packed them all, and nailed up the boxes, and had them in the boat before morning dawned, and before ten o'clock in the morning they were on their way to Alexandria."

The manuscripts arrived at the British Museum on the first of March 1843, and this portion of the collection is now numbered Add. 14,425—14,739.

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* Visits to Monasteries in the Levant, 5th edit., pp. 97, 109.

Dr. Cureton naturally concluded that the Nitrian mine was now exhausted, but the event proved that he was mistaken; for, although Dr. Tattam's agreement with the monks embraced the whole of their collection, they nevertheless concealed and withheld a large portion of their library.*

In March 1844 the celebrated biblical scholar and palæographer Dr. Tischendorf set out on his first journey to the East, and on the 22nd of April reached the Nitrian desert.† Aware of the recent acquisitions by the Trustees of the British Museum, he was naturally anxious to secure a share of the spoil, but, like most of his predecessors, found the monks extremely hard to deal with. However, he was permitted to carry off a number of vellum leaves, which were lying about on the floor of the library, and he found among these what well repaid him for his trouble. ‡

Early in 1845 Dr. Cureton became acquainted with a certain M. Auguste Pacho, a native of Alexandria, who had come to London, with good introductions, "in the hope of obtaining some confidential employment, for which his intimate knowledge of Oriental manners and customs, his native acquaintance with the Arabic tongue, and with several European languages, rendered him admirably qualified." After having remained only a few months in this country, M. Pacho's medical adviser recommended him to seek some milder climate, and he at once decided to return to his native Egypt. Cureton was not the man to lose so favourable an opportunity. He showed M. Pacho Dr. Tattam's acquisitions, and begged of him to neglect no opportunity of acquiring ancient manuscripts. These exhortations in due time bore their fruit.

After M. Pacho had resided a few months in Cairo, he found reason to suspect that good faith had not been kept with Dr. Tattam by the abbat of the convent and his own servant Muḥammad, but that a part of the library had been fraudulently retained, notwithstanding the strongest asseverations to the contrary. Proceeding to the spot, he dwelt with the monks in their convent for six weeks, and at the end of that time had so far gained their good will, that they showed him the remainder of their library, and even began to treat with him for the purchase of it. Fully acquainted with the character of the persons with whom he had to deal, M. Pacho proceeded with all due caution. He swept up, it is said, every fragment from the floor of the library, sought out scraps that might have been conveyed to other apartments, superintended the packing of the books in person, and took

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* See Cureton's preface to his edition of the Festal Letters of Athanasius (London, 1848), p. v.

† Reise in den Orient, 2 Bände, Leipzig, 1846. See 1ter Bd, p. 116.

‡ See his Anecdota Sacra et Profana (Leipzig, 1849), pp. 65—68, and the accompanying facsimiles, tab. IV. The most valuable of his manuscripts are—

1. The Syriac and Arabic Gospels (Nestorian) of the xth cent., cod. Tisch. xiii. (see no. xcvii. of this Catalogue); and—

2. The fragments of the Pentateuch (Nestorian) of about the same age, cod. Tisch. xiv., which have been described by Tuch in his Commentationis de Lipsiensi codice Pentateuchi Syri manuscripto particula prior (Leipzig, 1849).

Cod. Tisch. xvi. C. is a portion of the Gospel of S. Mark, of the vith or viith cent.

Cod. Tisch. xvi. D. is a leaf from Add. 14,658 (see no. dccccIxxxvii., no. 1).

every precaution, which the greed or superstition of the monks could suggest, to secure even the last remnant of their treasure.

The books left the convent on the 31st of July, 1847; but instead of proceeding directly to England, M. Pacho determined upon passing through France with the manuscripts and taking Paris in his route. "This diversion of M. Pacho's journey," says Cureton, "certainly cost me much anxiety; probably it has also cost Her Majesty's Treasury some additional pounds sterling." However, all ended well, and the manuscripts (Add. 17,102—17,274) became the property of the British nation on the 11th of November 1847.

It was now believed that the Nitrian mine was completely worked out, that the monks had delivered their last book to M. Pacho, and that that person had faithfully handed them over, according to agreement, to the Trustees of the British Museum.

This was not the case. M. Pacho had kept back a considerable number of fine manuscripts. With ten of these he presented himself at the British Museum in 1851, and found no difficulty in disposing of them (Add. 18,812—18,821); but he still withheld four splendid volumes, which he sold to the Imperial Public Library of St. Petersburg, in 1852, for the sum of 2500 silver rubles.* One of these manuscripts contains the two books of Samuel, another the epistles of S. Paul; both are probably of the vith or viith century. The third, which, thanks to the liberality of the Russian Government, I have had for a time in my own hands, is a collection of lives of saints, of the vith century.† The fourth, which I have also had the privilege of copying with a view to publication, contains the greater part of the Ecclesiastical History of Eusebius. Having been written A.D. 462, it comes next in point of age to Add. 12,150, though it is only two years older than Add. 14,425.‡

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* See a description of them by the distinguished Orientalist Dr. Dorn, in the Mélanges Asiatiques tirés du Bulletin historico-philologique de l'Académie Impériale des Sciences de St. Pétersbourg, t. ii., p. 195.

† See my Apocryphal Acts of the Apostles (London, 1871), vol. i., preface, p. vii.

‡ The following is a more minute description of this beautiful volume.

Vellum, in large quarto, consisting of 123 leaves, a few of which are much stained and torn, especially foll. 1, 2, 3, and 121. The quires, originally 29 in number, are signed with arithmetical figures (ܡ ܚ ܣ ܥ, fol. 121 *a*), but a later hand has re-numbered them inaccurately with letters from ܐ to ܟ. There is a huge lacuna after fol. 84, comprising no less than 12 quires (ܡ ܙ to ܡ ܥ), and some smaller defects in other places. The character is a fine, bold Estrangĕlā, with comparatively few diacritical points. This volume is dated A. Gr. 773, A.D. 462. It contains—

The Ecclesiastical History of Eusebius of Cæsarea, ܣܘܦܪܐ ܕܫܘܒܚܐ ܕܥܠ ܫܠܝܚܐ ܕܐܝܣܛܘܪ ܩܣܪ. The running title is merely ܐܝܣܛܘܪ.

Book i., fol. 2 *b*; bk. ii., fol. 20 *a*; bk. iii., fol. 40 *b*; bk. iv., fol. 62 *a*; bk. v., fol. 82 *b*, very imperfect; bk. vi., wanting; bk. vii., fol. 85 *a*, very imperfect; bk. viii., fol. 85 *b*; bk. ix., fol. 101 *a*; bk. x., fol 114 *a*.

The colophon, fol. 123 *b*, states that the manuscript was written by one Isaac for a person whose name has been erased. The name of the town where it was written has also been effaced, but may have been Edessa: ܫܠܡ ܕܡܫܠܡ ܒܝܕ ܕܥܒܕ ܠܗ ܐܓܪܐ ܕܫܪܝܪܐ [ܐܕܐ] ܒܐܘܪܗܝ ܕܥܒܕ ܐܬܪ ܕܡܫܠܡ ܠܗ ܐܓܪܐ ܕܫܪܝܪܐ.

On fol. 1 *a* is a figure of the Cross; and beside it is a

Nor have we yet reached the end of the matter. Within the last two years a rumour has gone abroad of there being for sale, somewhere in Cairo or Alexandria, no less than thirty or forty vellum manuscripts, which can scarcely have been procured anywhere else than at the convent of S. Mary Deipara. One of these has been actually purchased by the famous Egyptologist Dr. Brugsch, and has since been sold by him to the Royal Library of Berlin. By the kindness of the Prussian authorities I have had this volume in my hands, and find it to be a copy of the Gospels, made up of portions of three manuscripts, fragments of one of which are in the British Museum (no. lxxxii. of this Catalogue). But what gives it a higher value is, that the fly-leaves (foll. 1, 128, and 129) are part of the famous Curetonian Gospels (no. cxix.). I give a more minute description in the note. *

VI. Such is, so far as I have been able to trace it, the history of the once magnificent library of the convent of S. Mary Deipara, of the intrinsic value of which it is almost impossible to speak in too high terms. To the collection now deposited in the British Museum is due the revival of Syriac studies, which has taken place during the last five and twenty years. From the date of Dr. Cureton's first publication in 1848, hardly a year has

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note, stating that the volume was presented to the convent of S. Mary Deipara by one Sahlūn of Ḥarrān, . This page also contains some more modern writing (relating to the passage, Acts, ch. iii. 1 etc.), and the rudely drawn figure of a horse or mule.

Fol. 121 has been roughly repaired with a fragment of an Armenian manuscript, beautifully written in uncial characters of about the ixth cent.

Fol. 1 is part of two leaves of a Syriac Chronicle, a considerable portion of which is in the British Museum, Add. 17,216, foll. 2—14 (no. dccccxv.).

* A volume in quarto, about 11 inches by 8½, made up of fragments of four manuscripts.

1. Foll. 1, 128, 129. Three vellum leaves from the Curetonian Gospels (Add. 14,451). They contain S. Luke, ch. xv. 22—ch. xvi. 12, fol. 1 (see Cureton's edition, sign. S, first leaf, recto); ch. xvii. 1—23, fol. 128 (see Cureton, loc. cit.); and S. John, ch. vii. 37 (the last word)—ch. viii. 19, fol. 129 (see Cureton's edition, sign. N, first leaf, verso). The passage regarding the woman taken in adultery (S. John, ch. vii. 53—ch. viii. 11) is wanting, as in the Pĕshīṭtā.

2. Fol. 2—11 and 56—127. Part of a vellum manuscript, written in double columns, in a fine, regular Estrangĕlā, apparently of the viiith cent. The tenth and eleventh quires are signed with letters and arithmetical figures (. ; .). The contents are: S. Matthew, ch. i. 1—ch. x. 21, foll. 2 *b*—11 *b*; S. Mark, ch. xiv. 58—ch. xvi. 20, foll. 56 *a*; S. Luke, fol. 58 *b*; S. John, fol. 96 *a*. On fol. 126 *a* there is a long note, which has been partially erased. The more modern writing informs us that this was one of the volumes brought to the convent of S. Mary Deipara by the abbat Moses of Niṣibis in 932. The actual date of the manuscript seems to be contained in the twelfth and thirteenth lines of the original note, which may perhaps be read: , i.e. A. Gr. 1055, A.D. 744.

3. Foll. 12—17 and 42—55. Fragments of a Nestorian manuscript of the ixth cent., belonging to the same volume as Add. 14,669, foll. 38—56 (see no. lxxxii. of this Catalogue). The principal contents are: S. Matthew, ch. ix. 29—ch. x. 6, fol. 13 *a*; ch. x. 21—ch. xii. 22, foll. 13 *b*, 14; ch. xiii. 24—ch. xiv. 22, fol. 17; ch. xxiv. 30—ch. xxv. 40, fol. 42; S. Luke, ch. xiii. 4—ch. xvi. 2, foll. 43, 44; ch. xix. 7 (the last word,)—ch. xxi. 23 (), foll. 45, 46; S. Mark, ch. v. 30 ()—ch. xiv. 58, foll. 47 *a*—55 *a*; ch. xv. 4—13, fol. 55 *b*.

4. Fol. 18—41. Part of a vellum manuscript, written in double columns, in a fine Estrangĕlā of the vith century. The quires were originally signed with arithmetical figures (fol. 34 *a*,). The contents are: S. Matthew, ch. xviii. 1—ch. xxviii. 4.

passed unmarked by the appearance of some work of importance, either linguistic, historical or theological; and scholars from almost every country in Europe have resorted to the British Museum to pore for weeks and months over these volumes.

Among the Nitrian manuscripts we find some of the oldest dated books in existence. The story of Add. 12,150, written at Edessa towards the close of A.D. 411, has been told by Dr. Cureton in the preface to his Festal Letters of Athanasius, pp. xv—xxvi. Add. 14,425, written at Āmid in the year 464, is the oldest dated manuscript of a portion of the Bible extant in any language, and is probably almost, if not quite, as ancient as the codex Alexandrinus, the third in point of age of the great Greek codices. Only ten years younger than this is the first portion of the homilies of Aphraates, Add. 17,182, foll. 1—99, written at a village near Damascus in 474, about a hundred and thirty years after the time of the author. Of dated manuscripts of the sixth century we have no less than twenty-seven; of the seventh century, fourteen; of the eighth, seven; of the ninth, twenty-eight; and of the tenth, five; besides many more of equal antiquity, but in which, unfortunately, the colophons, or other precise indications of age, have been torn away or have otherwise perished. There can be little doubt that such volumes as, for example, Add. 14,451, Add. 14,453, Add. 17,143, and Add. 17,204, belong to the same period as Add. 14,425 and Add. 17,182, foll. 1—99, namely to the latter half of the fifth century.

The theological importance of the collection is twofold, according as we interest ourselves more especially for Biblical or Patristic studies.

The Syriac Bible is here offered to the student in several versions.* Numerous manuscripts of the Old Testament enable us to restore the Pĕshīṭtā text of the fifth, sixth and seventh centuries. The Septuagint text, as read in Egypt in the earlier part of the seventh century, lies before us in several books of the version of Paul of Tellā (nos. xlviii.—lix.); whilst a fragment of the older Philoxenian translation seems to be preserved in Add. 17,106, foll. 74—87 (no. xlvii.). Portions of the later eclectic revision of Jacob of Edessa survive in Add. 14,429 and 14,441 (nos. lx. and lxi.). Of the New Testament we have, besides the Pĕshīṭtā, fragments of a more ancient recension of the Gospels, usually known by the name of the Curetonian version (no. cxix.), in a manuscript of the fifth century. The later Ḥarḳlensian translation of the Gospels is found in nos. lxv. and cxx.; and of some of the smaller Apostolic epistles in no. cxxi. Lastly, we possess specimens of a translation used by the Malkite branch of the Syriac Church in Palestine, exhibiting a peculiar dialect and written character. These are, portions of the Psalms (no. lxii.); a single palimpsest leaf of the Gospel of S. Matthew (Add. 14,450, fol. 14); and palimpsest fragments of an Evangeliarium (no. ccliv.). Of the Apocrypha, commonly so called, we may here enumerate the epistles of Baruch; the first book of Esdras, according to the LXX. (no. i.); Ecclesiasticus; Judith; the four books of the Maccabees; Susanna; Tobit, according to the LXX. (nos. i. and xxxii.); and Wisdom; besides the book of Women,

* See Ceriani, Le Edizioni e i Manoscritti delle Versioni Siriache del Vecchio Testamento, estratto dalle Memorie del R. Istituto Lombardo di Scienze e Lettere, vol. xi, ii della Serie iii. Milan, 1869.

which comprises Ruth, Esther, Susanna, Judith, and the Acts of Thecla (no. dccxxxi.). I may also call attention to the apocryph of "Daniel the Youth" in no. xxxii. The apocryphal literature of the New Testament is represented by the Protevangel of S. James and the Gospel of Thomas the Israelite (no. clvii.); different recensions of the Transitus beatæ Virginis; and spurious Acts of the Apostles, such as those of S. John (nos. dcclxxxix., dcccclx.), SS. Andrew and Matthew (no. dcccclii.), and S. Thomas (ibid.), S. Peter at Rome (nos. dccccxxxvi., dccccxli.), and Addai at Edessa (nos. dccccxxxv., dccccxxxvi.).

Closely connected with the biblical texts is that class of manuscripts which I have described under the head of "Punctuation" or the "Syriac Masora." Nearly all of these represent the labours of Jacobite schools (nos. clxii.—clxvii.), but one (no. clxi.) is a very remarkable Nestorian codex, well deserving of a closer examination, if not of being published in full. As we learn from no. clxvii., the Jacobite Masorites extended their labours not only over the whole Bible, but also over the texts of such Greek writers as were commonly read in their schools, viz., Basil, Gregory Nazianzen, the pseudo-Dionysius Areopagita, Severus of Antioch, and Joannes Philoponus.*

Of the various classes of Service-books—Psalters, Lectionaries, Missals, Sacerdotals, Choral Services, Hymn and Prayer-books, and Funeral Services—the Nitrian collection comprises almost a superabundance of copies. Most of them too are of comparatively modern date, this class of manuscripts being above all others liable to decay from constant use. Still there are among them copies well worthy of notice, such as a Psalter dated A.D. 600 (no. clxviii.); the Lectionaries nos. ccxx.—ccxxii., ccxxiv., ccxliii.—ccxlvi., ccl. and ccli.; fragments of a Nestorian Anaphora of the sixth century (no. cclv.); various collections of Anaphoræ, nos. cclxi., cclxiii.—cclxvii., and cclxxii.—cclxxiv.; the Missale Romanum in Syriac characters, written by Moses of Māridīn at Rome in 1549 (no. cclxxxiii.); the hymns of Severus of Antioch, transcribed in the year 675, perhaps by the hand of no less a scholar than Jacob of Edessa himself (no. ccccxxi.); and the large collections of hymns contained in nos. ccccl., ccccli., and ccccclxix. Nor must we forget several collections of Canons of the Apostles and Councils of the Church, nos. dccccvi.—dccccix., the oldest of which belongs to the earlier part of the sixth century; the Doctrine of the Apostles, nos. dcclxix. and dccccxxxvi., the latter of which is of the fifth or sixth century; and the Acts of the second Council of Ephesus (the so-called Latrocinium Ephesinum), in a manuscript dated A.D. 535 (no. dccccv.).

Turning to the patristic portion of the collection, we find both the Greek and Syriac Churches represented by various works of many of their most distinguished men. But, as the convent of S. Mary Deipara was occupied by Jacobite monks, we must not be surprised to find that this portion of their library, even more than the biblical or liturgical, was restricted to authors belonging, or supposed to belong, to the Monophysite way of thinking. If the writings of heretics like Theodore of Mopsuestia (nos. dcvi.—dcviii.)

* See Assemani, Bibl. Or., t. iii., pars 2da, p. cmxxxvii.; and compare Rosen and Forshall's Catalogue, no. xlii.

and Yēshūa' bar Nūn (no. dccxvi.) made their way into the convent, they were cut up to furnish bindings for more orthodox books, or otherwise mutilated and destroyed. Fortunately for us, however, many of the older writers were assumed to be orthodox (in the Monophysite sense) upon very slender grounds; and hence the library of S. Mary Deipara contained a greater number of the ancient theologians than might have been expected.

Of the Apostolic Fathers the most conspicuous is Ignatius, of whose epistles we find here a short recension, comprising only those addressed to Polycarp, to the Ephesians and to the Romans (nos. dcclxviii. and dcclxxxix.). Of Polycarp we have only extracts from the epistle to the Philippians. Clement of Rome is represented by the spurious Recognitiones, nos. dccxxvi. and dccccxli., the former dated A.D. 411, and by extracts from the second epistle to the Corinthians and the doubtful epistles on Virginity.

Of writers of the second century, we find Justin Martyr's Expositio rectæ Confessionis (no. dccclxiii.) and his *Λόγος πρὸς Ἕλληνας*, under the name of the Hypomnêmata of Ambrose (no. dcccclxxxvii.). From Irenæus's great treatise against Heresies, the Nitrian manuscripts offer us unfortunately only a few quotations; but Melito's tract on the Truth has escaped the ravages of time (no. dcccclxxxvii.).

Passing on to the third century, we meet with extracts from Symmachus and Hippolytus, several of the writings of Gregory Thaumaturgus, and some excerpts from Methodius.

The patristic literature of the fourth century is extant in greater abundance. Alexander, bishop of Alexandria, is represented by a homily on the Incarnation of our Lord (no. dcclxxxix.). The works of Eusebius must have been translated into Syriac during his lifetime, for the treatise on the Theophania and the history of the Confessors in Palestine are found in the manuscript of A.D. 411. Of the Ecclesiastical History, which survives in a manuscript at St. Petersburg, dated A.D. 462, the first five books are in the British Museum in a volume of the earlier half of the sixth century. Here are also extracts from the Zêtêmata and from the commentary on the Psalms, as well as the epistle to Carpianus, introductory to the canons. The treatise on the Star (no. dccccxvii.) is no doubt spurious. Of the great Athanasius the Nitrian manuscripts offer us a confession of faith (not the "Quicunque vult"), the commentary on the Psalms in an abridged form, the first book against Apollinaris, several homilies, the Festal Letters and other epistles, and the life of Antony. The treatise of Titus of Bostra against the Manichees is extant in the great codex of A.D. 411; and the confession of faith of pope Damasus in two volumes (nos. dccclvi. and dccclix.). The principal works of Epiphanius seem to have been early translated into Syriac; at least part of the Anakephalæôsis occurs in a manuscript of the sixth century (no. dccxxix.). Of the Panarium and Ancoratus the Nitrian collection contains only extracts, but the treatise on Weights and Measures is given in more than one volume in a fuller form than in the extant Greek text. The spurious panegyric on the blessed Virgin and the lives of the Prophets are also here, the latter in three copies. Basil of Cæsarea was a favourite author with the Syrian Church, and

probably found translators during his lifetime. The Homiliæ in Hexaêmeron, the treatise on the Holy Spirit, and the discourses on Faith, are extant in a manuscript of the fifth century (no. dxlvi.); and the second of these works is found in another volume, dated A.D. 509. The Regulæ monasticæ occur in two copies of about the same age as the preceding (nos. dlii. and dliii.); and various homilies in manuscripts of the sixth and subsequent centuries, besides part of the treatise against Eunomius in two volumes of the eighth or ninth century (nos. dxlviii. and dxlix.). His brother Gregory of Nyssa, and his friend Gregory of Nazianzus, were also held in high esteem by the Syrians. The principal works of the former are extant in old manuscripts, some of them of the sixth century (e.g., nos. dlxiv. and dlxv.). Of the writings of the latter there exist at least two translations, an older one, the work of the Nestorians (nos. dlix. and dlx.), and a later one, done by the hand of the abbat Paul in the island of Cyprus, A.D. 624 (nos. dlv.—dlviii.). These three Fathers were carefully studied and annotated by the Jacobites. A collection of glosses on Basil is extant in no. dliv., and on Gregory Nazianzen in no. dlxi. On the latter the chief authorities were Benjamin of Edessa (see no. dlxii.) and George, bishop of the Arab tribes (no. dlxiii.). A life of Basil, ascribed to his friend Amphilochius of Iconium, occurs in no. dcccclx., and that by his successor Helladius in nos. dcclix. and dccccclxviii. The life of Gregory Nazianzen by Gregory of Cæsarea is also found in no. dccccclx. Ambrose of Milan was probably known to the Syrians only by such quotations from his works as occurred in the Greek Fathers with whom they were familiar; whilst Diodorus of Tarsus and Theodore of Mopsuestia (nos. dcvi.—dcviii.) were held in horror as forerunners of the heresy of Nestorius. With the exegetical works of Jerome they seem also to have been unacquainted, nothing of his being found among the Nitrian manuscripts but some lives of saints. With the writings of Chrysostom, on the contrary, they were as familiar as with those of Basil and the Gregories; witness the splendid series of volumes described under nos. dlxxxii.—dxcvii., one of which is dated A.D. 557, as well as many others in the collection.

Among the theologians of the fifth century may be named Isidore of Pelusium (no. dcccxxvii.), Atticus of Constantinople, and Severianus of Gabala, of whom but little survives. Of the writings of that pompous and persecuting prelate Cyril of Alexandria, there is, however, an ample store. We possess the Glaphyra, as translated by Moses of Agel (no. dcix.); the commentary on S. Luke's Gospel, of which the Greek original is lost (nos. dcxi. and dcxii.); the Thesaurus (nos. dcxiii.—dcxv.); the treatise on Worship in Spirit and in Truth (nos. dcxvi.—dcxxi.), one portion of which is dated A.D. 553; and various other works. Some of these were translated into Syriac during Cyril's lifetime by his friend Rabūlas, bishop of Edessa. Of Theodôret there is little extant, save two or three lives from his Philotheus or Historia Religiosa. The arch-heretics Nestorius, Alexander of Mabūg, and Andrew of Samosata, naturally fared as badly as Diodorus of Tarsus or Theodore of Mopsuestia; but still there are numerous extracts from their works in several manuscripts. Their opponent Theodotus of Ancyra is better represented; and so is Cyril's friend and translator Rabūlas (no. dccxxxi.). Of Proclus, the pupil and

successor of Chrysostom, we find here the famous epistle to the Armenians and several homilies. Ibas of Edessa, the translator of Theodore of Mopsuestia, and Leo the Great, pope of Rome, both objects of the bitterest hatred on the part of the Monophysites, are known to us only by one or two epistles and various quotations. Simeon Stylites' letter to the emperor Leo is found in one manuscript, and three other letters in another, besides sundry precepts and admonitions, which are appended to his life, written by his friend Cosmas (nos. dccccix., dcccclxxxii., dcccclxxxiii.). A work directed against the Council of Chalcedon (no. dccxxix.) bears the name of Timothy Ælûrus (the Weasel), patriarch of Alexandria, but appears to be a compilation made from his writings after his death. The volume is dated A.D. 562. Of Antipater of Bostra we have two homilies; and two letters of Acacius of Constantinople. Under this century may perhaps also be mentioned the works falsely ascribed to Dionysius the Areopagite, which were translated into Syriac by Sergius of Rās'ain and Phocas of Edessa, and were long favourite subjects of study with the Syrians (nos. dcxxv.—dcxxx.); as also the treatise De Mysteriis reconditis Domûs Dei, assigned to Hierotheus, a disciple of S. Paul, in studying and commenting on which Theodosius of Antioch and Gregory bar Hebræus spent a portion of their time (no. dcccl. and R.F. xlviii.).

In the sixth century the most conspicuous figure is that of the keen controversialist Severus, patriarch of Antioch, whose works are extant in the original Greek in only a fragmentary form. In Syriac we possess his Homiliæ Cathedrales, translated by Paul of Callinicus (no. dclxxxvi., dated A.D. 569) and Jacob of Edessa (no. dclxxxv., dated A.D. 868); his controversial works against John Grammaticus (nos. dclxxxvii. and dclxxxviii.), Julian of Halicarnassus (nos. dclxxxix. and dcxc., the latter dated A.D. 588), and Sergius Grammaticus (no. dcxci.); the sixth book of his select epistles, translated by Athanasius of Nisibis (nos. dcxcii. and dcxciii.); his collection of hymns, translated by Paul of Edessa and revised by Jacob of Edessa (no. ccccxxi., dated A.D. 675); and numerous other homilies, epistles, and extracts. In no. dcxcix. we find the remains of the writings of Theodosius of Alexandria (see also no. dccclvii.); and there is a large collection of letters by him and other prominent theologians of the age in no. dccliv. The prolix homily of John Nêsteutês, or the Faster, patriarch of Constantinople, on virginity and repentance, is extant in various manuscripts, but passes under the name of his illustrious predecessor Chrysostom. Leontius of Neapolis in Cyprus appears as the writer of some lives of saints; and we may conclude our enumeration with the name of John Philoponus of Alexandria, the author of the Diætêtês (no. dcci.).

From what has been said the inevitable inference is that no future edition of the above mentioned and other Greek Fathers can be considered complete, unless the editor has taken due account of the Syriac translations, the extant manuscripts of which are often centuries older than the earliest available Greek copies.

Of ascetic writers the roll is likewise a long one, but it may suffice to mention the names of Ammonius, the two Macarii, Evagrius, John the Monk, Isaiah of Scete, Gregory the Monk, Mark the Monk, Nilus, and Isaac of Nineveh.

Of original Syriac authors the list is also considerable and even more important than that of the translations. One of the oldest documents that we possess in this language is a gnostic hymn, imbedded by some strange accident in the Acts of S. Thomas (no. dcccclii.).* Next in point of antiquity is the "Book of the Laws of the Countries" (no. dccccIxxxvii.), an extract from the dialogue De Fato, long ascribed to Bardeṣanes himself, but now known to have been written by his disciple Philip. After these the Christian theological element is dominant. Aphraates, bishop of the convent of Mār Matthew, near Moṣul, who flourished about A.D. 340, is the oldest Syriac Father whose works have come down to us (nos. dxxviii.—dxxx., one of which is dated A.D. 474, and another A.D. 512). Next to him ranks the well known Ephraim Syrus, in copies of whose writings, chiefly metrical, the Nitrian collection abounds; see, for instance, the fine series nos. dxxxiii.—dxlii., all of the fifth and sixth centuries. Many heretofore inedited pieces, both in prose and verse, have been recently published from these manuscripts, especially by Dr. Overbeck. From Ephraim's commentaries on the Old Testament we have unfortunately only selections in the huge Catena no. dcccliii. After Ephraim we may mention three writers of verse, Balai (no. dcxlii.), Cyrillona (no. dcxl.), and Isaac of Antioch. These, however, are deservedly cast into the shade by Jacob of Batnæ or Serūg, one of the most prolific and at the same time most readable authors of his class, of whose works there are many copies in the British Museum, the oldest of which is dated A.D. 565. His letters are extant in two manuscripts (nos. dclxxii. and dclxxiii., the former of the year 603), and his festal homilies in several others. Scarcely inferior to him in fecundity, but surpassing him in talent and purity of style, is the contemporary and friend of Severus, Philoxenus of Mabūg. Of his commentaries on the Gospels we possess two volumes, nos. dclxxiv. and dclxxv., written at Mabūg in A.D. 511, during the lifetime of the author. No. dclxxvi. contains his treatise on the Incarnation; and nos. dclxxvii.—dclxxxi. bear testimony to the popularity of his discourses on Christian life and character. Passing over the ascetic John Sābā (nos. dcxcvii., dcxcviii.), we pause at the name of Jacob of Edessa, one of the ablest and most versatile men of his age, an accomplished Greek scholar, acquainted with Hebrew,† theologian, historian, philosopher and grammarian, a hard student and a practical man of the world. As a translator he was indefatigable. He rendered into his native language the homilies of Severus (no. dclxxxv.) and, according to Bar Hebræus, those of Gregory Nazianzen.‡ He also translated the order of Baptism of Severus; revised the old versions of the anaphora of S. James and of the hymns of Severus; arranged the Horologium;

* See my Apocryphal Acts of the Apostles (London, 1871), t. i., p. רנא; t. ii., p. 238; and Nöldeke in the Zeitschrift der Deutschen Morgenländ. Gesellschaft, Bd xxv., p. 676.

† Michael the Great, patriarch of Antioch, declares that Jacob became at one time of his life a (pretended) convert to Judaism. See the Armenian version of his Chronicle, translated into French by V. Langlois (Venice, 1868), p. 20: "Les esprits critiques ne doivent pas s'étonner de trouver dans la supputation des temps, des intervalles d'années plus ou moins longs, car nous rencontrons beaucoup de divergences, dans la version des Septante et dans les écrits d'autres interprètes, et notamment dans la traduction que le roi Abgare fit faire par ordre de Saint Thaddée. Cette version fut revisée par Jacques d'Édesse, qui se fit juif, supposant que les Juifs, par jalousie, n'avaient pas voulu communiquer tous leur livres aux païens."

‡ Assemani, Bibl. Or., t. ii., p. 307. See above, p. x., note.

compiled an anaphora and an order for the consecration of water; wrote expositions of the order of Baptism and of the Syrian liturgy; and finally, in his latter days, brought out a new version of the Old Testament (see nos. lx. and lxi.). As a biblical commentator he composed scholia on the whole of the Old Testament (nos. dccvi., dcccLxi., dcccliii.); as a historian he compiled a chronicle, of which unhappily only a few fragments remain (no. dccccxxi.); as a grammarian, he wrote a most curious and valuable Syriac grammar, of which we have likewise to regret the almost total loss (see nos. dccccxcvi. and dccccxcvii.), and various smaller tracts, usually appended to that Syriac Masora on which he bestowed so much labour (see no. clxii. and R.F. xlii.). And yet he found time to correspond on a variety of subjects with many persons, more especially with John the Stylite of ܐܬܘܢ, Eustathius of Dārā, the priest Addai, and George, bishop of Serūg. Almost equally learned and indefatigable were his contemporaries and friends Athanasius, patriarch of Antioch, and George, bishop of the Arab tribes. The former translated the letters of Severus (nos. dcxcii., dcxciii.) and an anonymous introduction to the art of logic (no. dccccLxxxviii.); and drew up notes on the homilies of Gregory Nazianzen, comprising a version of the *Συναγωγὴ καὶ ἐξήγησις ἱστοριῶν* of Nonnus (p. 425). The latter rendered into Syriac the Organon of Aristotle and accompanied it with a commentary (no. dccccxc.); compiled scholia on Gregory Nazianzen (no. dlxiii.); and wrote commentaries on the consecration of the Chrism and the Sacraments of the Church; besides conducting an extensive correspondence with Yēshūa' of ܒܝܬ, John of ܐܬܘܢ, and other students (no. dcccLx.). The name of Daniel of Ṣalach is best known by his commentary on the Psalms (nos. dccviii., dccx., and abridged, no. clxxv.). Antonius of Tagrīt is more remarkable for the difficulties of his artificial style than for any higher merit.* He wrote treatises on the holy Chrism (no. dcccxv.) and on the good Providence of God (no. dccxviii.), a work on Rhetoric (no. dccxvii.), and various metrical compositions with rhyme. Moses bar Kīphā is the author of commentaries on the Old and New Testaments (no. dccxxi.), of a treatise on Freewill and Predestination (no. dcccxxvii.), and of homilies on the Festivals of the Church (nos. dccxxi. and dcccxli.). The name of Jacob (or Dionysius) bar Ṣalībī is likewise chiefly known as a commentator on the Bible. The British Museum possesses only that portion of his works which relates to the New Testament (no. dccxxii., also R.F. xliii., xliv.). Jacob (or Severus), bishop of Tagrīt, is a writer of more importance, not so much from the theological as from the scientific point of view. His Thesaurus de Doctrina Christiana is of no particular value, but his Dialogues (no. dccccxcv.) form one of the best eastern encyclopædias with which we are acquainted. Last on the roll of Syriac authors comes the great name of Gregory bar Hebræus, a man not inferior in learning and versatility to Jacob of Edessa himself. Of his numerous works the British Museum is so fortunate as to possess the ܟܬܒܐ ܪܒܬܐ ܕܩܘܕܫܐ or larger Syriac Grammar (R.F. lx.); several copies of the smaller Grammar; the second part of his Chronicle, containing the ecclesiastical history (R.F. lvii.); three copies of the Horreum Mysteriorum or commentary on the Scriptures; his treatises on theology (no. dccxxv.,

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* Regarding him a despairing scribe has written: ܗܘ ܕܠܐ ܡܠܦ ܒܠܫܢܐ ܠܐ ܡܫܟܚ ܠܗ ܠܡܦܫܩ ܒܗ ܐܠܐ ܠܡܠܦ ܛܒ ܠܡܦܫܩ ܒܗ, "very difficult is his language, O reader; it needs good scholars to understand it."

karshūnī) and ethics; his compendia of theology, dialectics and physics (no. dcccl.); and his selections from the book of Hierotheus, with commentary (ibid.).

For history, civil and ecclesiastical, we have in this collection the first five books of the Historia Ecclesiastica of Eusebius, and his Martyrs of Palestine; several imperfect chronicles, chiefly based upon that of Eusebius (nos. dccxiv., dcccl., dccccxiii.—dccccxvi.); the tract ascribed to Eusebius on the Star (no. dccccxvii.); the history of Constantine and his three sons, and of Jovian and Julian the Apostate, by a writer named ܐܝܘܠܐܢ or ܐܝܠܐܢ (no. dccccxviii.); copious excerpts from the Ecclesiastical History of Zacharias, bishop of Mitylene (no. dccccxix.); the third part of the Ecclesiastical History of John, bishop of Asia or Ephesus (no. dccccxx.); fragments of the Chronicle of Jacob of Edessa; the Cave of Treasures, falsely ascribed to Ephraim (no. dccccxxii., also R.F. lviii.); the Bee, compiled by Solomon of al-Baṣrah (no. dccccxxii.); and a life of Alexander the Great in two forms (dccclx. and dccccxxii.). These, taken in connection with the Chronicle of Elias of Niṣibis and the Ecclesiastical History of Bar Hebræus (R.F. lvi. and lvii.), form a body of historical material, which is yet far from having been thoroughly utilised. As for martyrdoms, and lives of saints and holy men and women, their number is too great to attempt any enumeration. I must content myself with calling especial attention to the different redactions of the work of Palladius (nos. dccccxxiii.—dccccxxix.), with the illustrations of 'Anān-Yēshūa' (nos. dccccxxx.—dccccxxxii.); to the very ancient acts and martyrdoms contained in nos. dccccxxxiv.—dccccxlv.; to those huge collections of later date, nos. dcccclii., dcccclx., and dcccclxiii.; and to the oldest of all extant martyrologies, at the end of the oft cited manuscript of A.D. 411.

I conclude my survey of the Nitrian collection with a few words on the scientific literature of the Syrians, a literature of which, unhappily, we possess but the débris. The two great schools of translators, the earlier represented, let us say, by Sergius of Rās-'ain, and the later by Jacob of Edessa, rendered into their native tongue nearly all the most important works of Greek literature in the departments of theology, philosophy (including the study of language), and medicine. Other scholars translated their versions into Arabic for the benefit of the 'Abbāside caliphs, or made fresh versions from the originals; the great Jewish literati of Spain, France and Italy, clothed the Arabic in a Hebrew garb; the students of mediæval Europe sat at the feet of the rabbis and rendered their works into Latin; and so it came to pass that the learning of Greece migrated from Athens and Byzantium to Edessa, from Edessa to Bagdād, and from Bagdād to Cordova, Salerno and Montpellier. Of this once rich literature of translations we now possess, as before said, only the miserable wreck; and yet classical scholars will find it worth their while to study even these remnants with some care. From the hand of Sergius himself we have the Categories of Aristotle, the treatise *περὶ κόσμου πρὸς Ἀλέξανδρον*, a spurious tract on the soul, and the Isagoge of Porphyry; all of them contained in Add. 14,658 (no. dcccclxxxvii.). The same manuscript comprises a treatise on logic and several other tracts on kindred subjects by the archiater of Rās-'ain. He also translated the works of Galen, of which we have specimens in nos. miv. and mv., and, in all likelihood, in the palimpsests Add. 14,490 and 17,127. Of his school too are the versions of Lucian *περὶ τοῦ μὴ ῥᾳδίως πιστεύειν διαβολῇ*, of

Plutarch *περὶ ἀοργησίας* and pseudo-Plutarch *περὶ ἀσκήσεως*,* and of Themistius *περὶ ἀρετῆς*† and *περὶ φιλίας*, all comprised in Add. 17,209 (no. miii.); of the Geôponica (no. mvi.); and, in all probability, of the secular laws of Constantine, Theodosius and Leo (no. cccxxxix.). Other specimens of these labours are the translations of Isocrates' *λόγος πρὸς Δημονικόν*; of the Socratic dialogue entitled ; of the maxims ascribed to Pythagoras, Theanô, and Menander; of the Platonic definitions, and of Plato's advice to his disciple. The works of Aristotle engaged the attention of Probus, who wrote a commentary on the *περὶ ἑρμηνείας* (no. dccccclxxxviii.), and of Paul the Persian, who dedicated his discourse on the art of logic to Khusrau Nūshīrwān, king of Persia. These studies were continued by Severus Sabocht of Niṣibis, bishop of Ḳinnesrīn, who commented on the *περὶ ἑρμηνείας*, the Analytica priora and the Ars rhetorica (nos. dccccclxxxviii. and dccccclxxxix.). He was followed by Athanasius, who translated the anonymous Isagoge in no. dccccclxxxviii.; and by George, bishop of the Arab tribes, whose version of the Organon (no. dccccxc.) has been already noticed. The translator of the scholia of Olympiodorus on the Organon (no. dcclxxxvi.) is unknown, but he probably belonged to this later period. The dialogues of Jacob of Tagrīt and the philosophical treatises of Bar Hebræus have been mentioned above. Of grammatical writings, besides those of Jacob of Edessa and Bar Hebræus, the British Museum possesses several, e. g., those of Elias of Niṣibis (no. dccccxcix.), John bar Zō'bī (ibid.), Joseph bar Malkōn (ibid.), and Timotheus, or Isaac, bar 'Ebēd-Ḥaiyā (no. mi.); but in lexicons the collection is very poor, containing nothing but the lexidion of Elias of Niṣibis (no. dccccxcviii.) and an anonymous compilation of late date (R.F. lxiv.).‡

VII. Having said so much regarding the literary value of the Nitrian collection, I will add a few observations on the palæographic information which may be derived from an examination of these volumes.

The material on which the older manuscripts are written, from the fifth century to the ninth, is vellum, finer in the earlier centuries, somewhat coarser in the later. In the ninth century this article seems to have become scarcer and dearer, and we find the monks, when in want of it, having recourse to the expedient of erasing the text of an old volume, thus rendering it a palimpsest.§ This process often consisted in merely washing the surface of the vellum, in which case the earlier text was but little injured, and can be easily revived by the application of chemical reagents; but at other times the scribe had recourse to the knife, and scraped out the older writing, in which case it is far more difficult, and sometimes impossible, to restore it so as to be legible. Fortunately most of the palimpsests in the Nitrian collection have been prepared in the former way; for example, the manuscripts of the Iliad (Add. 17,210), of the Gospel of S. Luke (Add. 17,211), and of

* See Gildemeister and Buecheler in the Rheinisches Museum für Philologie, Neue Folge, Bd xxvii.

† See Gildemeister and Buecheler in the Rheinisches Museum, loc. cit.

‡ Of this latter there is also a copy among the very few Syriac and Karshūnī manuscripts in the library of the India Office.

§ One of the earliest palimpsests in the Nitrian collection is Add. 14,623 (no. dcclxxxi.), dated A.D. 823.

Ephraim's discourses to Hypatius (Add. 14,623). The difficulty of reading such palimpsests is, of course, greatly enhanced, when the vellum happens, as is fortunately but rarely the case, to have been used a third time. Examples of such double palimpsests are: Add. 17,212 (the annals of Granius Licinianus in Latin); Add. 17,136, foll. 117 and 126 (fragments of the Gospel of S. John in Greek); and Add. 14,665, fol. 3 (a fragment of the first book of Kings in Greek).*

The scarcity and costliness of parchment naturally led to the employment of other materials for books. Of the use of papyrus we have no example, the later papyri in the British Museum being either Greek or Coptic; nor have I remarked any instance of the employment of leather. Paper, however, came into use as early as the tenth century; thick but brittle, and of a dark colour, wholly unlike the cotton paper and other kinds with which we are familiar at a later date. Specimens of this class are nos. dlxiii., dccxiii., dccxxiv.,† dcccxiv., and dcccxv. Two other very old paper manuscripts are Add. 14,714, dated A.D. 1075, and Add. 12,144, foll. 1—176, dated A.D. 1085. Vellum and paper were not, so far as I can judge, mixed by the Syrian scribes systematically, as we find them employed in Spain and other parts of Europe in the xivth and xvth centuries. Very rarely indeed are the two materials combined in any manner (see, for example, nos. dcccxxviii. and ccclxiii.).

The material, whether vellum or paper, was usually arranged in sets of four or five skins or sheets, each of which sets was folded so as to form a quire of eight or ten leaves. Such a quire was termed ܟܘܝܣ; a single leaf, ܦܬܐ; and the two pages of an open book were called ܦܬܚܐ or "opening." The quires were numbered with Syriac arithmetical figures, or the letters of the Syriac alphabet, or both together; but after the ninth century, as a general rule,‡ the letters are alone employed. The Greek or Coptic alphabet is sometimes used instead of the Syriac.

For the manufacture of the ink we have recipes in the manuscripts themselves, going as far back as the ninth or tenth century (see p. 1015, and the General Index, art. *Ink*). The ingredients were gall-nuts, blue vitriol (*χάλκανθος—ον, χαλκάνθη*, كَلْكَنْت), gum arabic, and water. For the purposes of rubricating and ornamenting, the scribes employed various pigments or paints, chiefly red and green, more rarely yellow and blue (see the articles *Drawings* and *Ornaments* in the General Index). I have remarked that in Malkite manuscripts the rubric has frequently a darker tint (carmine or lake), whereas in the others it is lighter (vermilion). The use of gold as a means of decoration was likewise not unknown to them.

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* For a list of the Nitrian palimpsests see the General Index, art. *Palimpsests*, and the Journal of Sacred Literature, 4th series, vol. iii. (1863), p. 125.

† Presented to the convent of S. Mary Deipara by the patriarch Abraham, or Ephraim, A.D. 977—981, and probably older than his time.

‡ I have found arithmetical figures in only one paper manuscript, of the xiith century (Add. 14,684, foll. 1—36), where they are employed in connection not only with Syriac letters, but also with rudely drawn Greek letters, and are evidently merely imitated from an older model.

Before beginning to write the scribe ruled his vellum or paper. To obviate the greasiness of the vellum and make it take the ink easily, he, or more probably the manufacturer, rubbed it over with a fine preparation of chalk. This, when thoroughly dry, was apt to become detached in small particles, which fell away, carrying the ink with them, and occasioning a partial destruction of the writing, which sometimes renders even otherwise well preserved manuscripts rather difficult to be read.

With what instrument the ancient scribes wrote, is, strange to say, a rather difficult matter to decide. According to an old form, which the scribes are fond of using, and which occurs as far back as A.D. 509 (Add. 14,542, no. dxlvii.), the pen was no other than our *quill*, ܩܘܣܬܐ ܕܓܘܙܐ; and this would seem to be confirmed by the words on the margin of Add. 17,185, fol. 61 *a*, ܢܣܝܢܐ ܕܓܠܕܐ ܕܣܗܕܐ, "trial of the quill-pen."* On the other hand, we find, especially in younger manuscripts, such expressions as ܣܗܕܐ ܕܣܝܢܐ (Add. 17,128, fol. 180 *b*), ܩܨܒܐ ܕܒܓ ܓܕ (" reed of the thicket," Add. 7149, see R.F. p. 4, and Land's Anecdota Syr., t. i., p. 58, note 2), and تَجْرِيب القَلَم (Add. 18,715, fol. 39 *a*), which distinctly indicate the use of the ordinary *reed-pen* of the East. It has occurred to me that the doubt may be solved as follows in favour of the latter. In almost every particular a Syriac manuscript is a mere imitation of a more ancient Greek model. This imitation has been carried so far as to adopt the very words and expressions of the Greek scribes. For example, the favourite phrase, "as the pilot rejoices when his ship reaches the harbour, so does the scribe rejoice when he comes to the last line" (see p. 107), is literally translated from two verses which I have read at the end of Greek manuscripts. And in like manner, it is possible that the sentence regarding "the five pairs of twins who have ploughed the field of the parchment with the pen as a ploughshare" (see pp. 107, 417, 485, and Land, Anecdota Syr., t. i., p. 59), may be neither more nor less than a literal translation from the Greek, without strict regard to the exact applicability of the terms used.†

The method of writing adopted by the Syrians was peculiar. They placed the leaf horizontally, so as to bring the left-hand margin towards the writer, and then traced the words vertically.‡ Old manuscripts of large size were ordinarily written in three parallel columns, but such are scarcely to be met with after the seventh century. Subsequently even large books were written in double columns only. If the writer accidentally transposed words, he placed three dots over or under them (e.g., ܠܒܫ ܕܐ ܕܐ ܠܐܡܐ)

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* ܣܗܕܐ is the word invariably employed by the Syrian scribes for "the trial" of the pen, the ink and the rubric. The Ethiopic expression is ፈተና, the Arabic, تَجْرِيب.

† The pen in the hands of the Evangelists, as depicted in cod. Bodl. Or. 625 (Payne Smith's Catal., no. 27), proves nothing. Such pictures in Syriac manuscripts are only faint reminiscences of Byzantine art.

‡ Hence the position of the Greek letters in the note on p. 80, second column. This explains too certain expressions used by the grammarians in describing the position of the diacritical and other points. See the article of M. l'Abbé Martin, "Essai sur les deux principaux dialectes Araméens," in the Journal Asiatique for Avril-Mai 1872, p. 327.

or marked them with the letters ܐ ܒ ܓ (e.g., ܟܬܒ ܟܬܒ̇ ܟܬ̈ܒ ܟܬ̣ܒ ܟܬ̇ܒ̣). The dots were also used in case of the transposition of letters (e.g., ܟܬ̇ܒ̣ܐ). The omission of a word was often indicated by a small vertical line (e.g., ܟܬ̇ܒ̣ܐ ׀ ܟܬ̇ܒ̣) and the missing word (in this case ܟܬ̇ܒ̣) was added on the outer margin, parallel to the edge, and often so close to it as to be worn away by the fingers of readers or cut away by subsequent binders, particularly European ones. Quotations of Scripture or of other writers were marked by < or ⩽, — or —:, and ⁜, placed on the margin at the beginning of the first and last lines of the quotation or at the beginning of each line.* In one old manuscript (no. dclxxvi.) I have observed the letter ܒ placed at the beginning of the first line and ܐ at the beginning of the last, with the mark ⁘ between. When the author cited quoted a third writer, double marks were used, e.g. ⩽⩽, ≪, ⩽—, ⩽—:, etc. I may add that the interjection ܐܘ was distinguished at a very early period from the conjunction ܐܘ by the Greek vowel ω suprascript, ὦ. In later times this became ὰ, ὸ, ὸ, and finally ὸ.

The work of transcription was accomplished with probably far more rapidity than is generally supposed. The scribes of Edessa, Āmid, Tagrīt and Scete were no inexpert penmen. Cureton speaks of "the time and labour requisite to produce even one copy" of a work,† but the example which he proceeds to allege is founded on a misapprehension. It is not the scribe of Add. 12,151, but the commentator Phocas himself, who speaks of the work as having occupied him for a full year in composition and fair transcription. The miserable monk Samuel bar Cyriacus (the barbarous mutilator and destroyer of several fine old books‡) spent, it is true, "more than three years" in transcribing Add. 12,144 (no. dccclliii.); but it should be remembered that this is a volume of huge size, and that the said Samuel was by no means a first-rate penman.

At the end of the manuscript the scribe usually gave his own name and that of his employer, as well as the date of its completion, and more rarely the price paid for it. Sometimes an affectation of humility led him to conceal his own name under the thin disguise of numerals or numerical figures (e.g., no. dcclxxviii.), or by the use of the so-called alphabet of Bardeṣanes (e.g., no. xxii.). The era ordinarily employed was the Seleucian or Greek, also called the era of Apamea (no. dxxxix.), commencing with the first of October B.C. 312; but others occasionally occur, viz. that of Antioch, commencing with the first of September B.C. 49 (no. dclxxxvi., and see pp. 705, 706); and that of Bostra, beginning with the twenty-second of March A.D. 106 (no. dccccxxiv.).

Carefully written manuscripts, particularly those intended as presents for the libraries of churches or convents, were generally collated with the archetype by other persons than the scribes, either at the time of their completion or soon after. See, for example, nos. xvii., xxii., xxiv., xl., lxxi., and lxxvii.

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* See, for example, pp. 549 and 553.

† Quarterly Review, no. cliii., p. 61.

‡ See nos. lxxv., ccxxi., ccxxv., and dccclxxv.

When the task of the scribe was done, the volume was handed over to the binder, who stitched the quires strongly together and placed them between wooden boards, which were usually covered with plain or stamped leather, and lined on the inside with linen or silk. To facilitate the turning of the pages of large volumes, pieces of cloth, or small hanks of thread, were attached to the margins of the leaves which commenced the principal divisions of the work. If the volume contained pictures, they were protected by pieces of cloth loosely stitched to the vellum. Of such bindings the Nitrian collection contains no specimens, the old wooden boards having been all removed;* but Lord de la Zouche describes that of a volume in his possession as follows (Catalogue, p. 12): "The binding of this volume is of board, covered on the outside with brown leather, curiously ornamented and studded with brass-headed nails; the inside of the binding is lined with a curious piece of embroidered or woven linen of the same date as the book."†

The finished volume was now deposited in the library for which it was intended. The librarian made an entry on one of the fly-leaves of the name of the donor and the date of the gift, in most cases adding an anathema against any one who should injure, mutilate, or steal it. Books were, however, lent for the purposes of copying, collation, or study, and the rules of the library of S. Mary Deipara were so liberal as to allow six months for these purposes (see, for example, p. 82, second column).

VIII. The twenty photographs, which accompany this catalogue, have been selected by me with some pains to exemplify the different styles of Syriac writing; and for this purpose they will, I trust, be found as satisfactory as any specimens that have preceded them, with the exception, perhaps, of the splendid reproduction of the Ambrosian manuscript of the Hexapla, which is now being executed under the superintendence of Dr. Ceriani.‡

With the history of Syriac writing in the earliest centuries of the Christian era we

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* In the preface to the Festal Letters of Athanasius, p. xiii., Cureton, speaking of M. Pacho's manuscripts, says: "The day after their arrival I went to inspect them. At the first view I could almost have imagined that the same portion of the library as had been brought, nearly five years previously, by Dr. Tattam, was again before me in the same condition as I found it when the books were first taken from the cases in which they had been packed, as if the volumes had been stripped by magic of their russia, and *clad in their original wooden binding*; and the loose leaves and fragments, which had cost me many a toilsome day to collect and arrange, had been again torn asunder, and scattered in almost endless confusion."

† This is described by its owner as a volume of church-services in large quarto, 16 inches by 12, written on vellum, in double columns. Many lines are in gold and red, and there are rude illuminations on the first and last pages. It was written A.Gr. 1541, A.D. 1230, at the convent of ܕܝܪ ܚܩܠܝܐ (or S. Mary Deipara) near Edessa, by one Bacchus bar Matthew, when Ignatius (David) was patriarch of Antioch.

‡ The student should consult the facsimiles which accompany the catalogues of Rosen and Forshall and of Dr. Payne Smith (now Dean of Canterbury); also those in Cureton's Corpus Ignatianum; in the publications of the Rev. Abbé Martin (Journal Asiatique for 1869, La Massore chez les Syriens; do. for 1872, Essai sur les deux principaux dialectes Araméens; Œuvres grammaticales de Bar Hebreus, 1872); and in those of Dr. Land (Anecdota Syriaca, t. i., ii., iii., but especially t. i.); Tischendorf's Anecdota sacra et profana, tab. iv.; and Ceriani's Monumenta sacra et profana, t. i., fasc. 1 (Milan, 1861).

are not here concerned, as no document of a date anterior to A.D. 400 comes under our cognisance.

In the fifth century we find the character commonly called Estrangĕlā, ܐܣܛܪܢܓܝܠܐ, fully developed, and currently employed in a way which shows that it had already a past history of long duration. A fine example of this sort of hand is exhibited in Pl. II., taken from a manuscript written at Āmid in A.D. 464 (Add. 14,425, fol. 94 *a*). The Greek vowels in the first column are of course a far later addition; and in the second column some words have undergone alteration in lines 8, 17, 24, and 25. The original readings were: l. 8, ܗܘ ܕܐ; l. 17, (*sic*) ܐܝܟ ܕܐ; ll. 24 and 25, ܗܘ ܕܐ. Another instance of perhaps somewhat earlier date is afforded by Pl. III., which represents a page of the Curetonian Gospels (Add. 14,451, fol. 47 *a*). The marginal annotation ܐܝܟ ܕܐ ܗܘ is of much later date. Older than either of these is the specimen in Pl. I., from the famous Add. 12,150, fol. 239 *b*, written at Edessa towards the close of A.D. 411.* This is a splendid example of the hand peculiar to the scribes of the Edessene school, which we can trace into the seventh century, when it gradually becomes extinct. Some of the diacritical points have been added by a later hand, though this is not obvious in the photograph. The marginal annotation, doubtless written in the desert of Scete, in the year 1398, A.D. 1087, contrasts almost grotesquely with the ancient text, though the handwriting in itself is by no means bad. It should be remarked that in old Estrangĕlā the letter ܘ is not annexed to a following letter, and that, when final, it has no stroke to the left. Pl. IV., taken from Add. 14,542, fol. 94 *a*, dated A.D. 509, exhibits the more cursive writing of the fifth and sixth centuries. The reader may remark the occasional omission of the points of the ܪ and ܝ (which also occurs in Add. 12,150); the use of the form ܟ for ܟܢ, which is, however, common at all periods; and the annexation of the ܘ to a following letter.

With the sixth century arises a gradual divergence of handwriting among the Syrians, which developes itself more and more with each succeeding age, until at last a manuscript may be discerned at once to be either Jacobite, Nestorian, or Malkite. I shall take these in the order named.

Plates V.—VII. represent the ordinary development of the Estrangĕlā character as employed by the Jacobites of the seventh and eighth centuries. Pl. V., taken from Add. 17,134, fol. 42 *a*, may perhaps be the handwriting of Jacob of Edessa; at all events it was written during his lifetime, as it bears date A.D. 675. Pl. VI. is from fol. 83 *b* of the same volume, and seems to have been written some years subsequently, perhaps as late as the beginning of the eighth century. The point of interest in it is the presence of Greek vowels added by the *same hand* that wrote the text, though in a different ink. The form of the vowels, particularly of the ܐ, is the same as in the Greek word on the margin of Pl. V. Pl. VII. is taken from Add. 14,429, fol. 88 *b*, dated A.D. 719. The handwriting closely resembles that of Sābā of Rās-'ain, "who never made a blotted ܐ,"

* The full page exhibits three columns, but the innermost column has been omitted for the sake of including in the plate the marginal note.

and there can be no doubt whatever that the Greek vowels, as well as the Greek words on the margin, were added by the *same hand* that penned the text.

Plate VIII., taken from Add. 14,548, fol. 116 *a*, dated A.D. 790, is, I believe, the oldest specimen in the collection of the current hand that prevailed from the eighth century onwards. Pl. IX., from Add. 14,580, fol. 56 *b*, copied at Edessa in A.D. 866, shows the same character written more hurriedly and therefore more cursively. It has been corrected and retouched in several places, more particularly in lines 7 (ܟܠ in ܟܠܡܕܡܢ), 17 (ܕ in ܕܫ), 19 (ܐ in ܐܠܗܐ), 20 (ܡ in ܡܫܝܚܐ), 23 (ܗ in ܐܠܗܐ), 26 (ܢ and ܐ in ܡܫܝܚܐ), and 28 (ܐ in ܐܠܗܐ). The marginal note has been altered by erasure, only the letters ܟܠ being in the original writing. This hand has gradually degenerated into the Maronite character of the present day. The form of the letter *shīn* is a tolerably fair criterion of the age of a manuscript. In the earlier centuries it is shaped ܫ or ܫ; in the twelfth and thirteenth it becomes more rounded, ▲; and about the fifteenth it begins to assume an angular form, ▲, differing in little but size from that of *yūd*.

Plate X., taken from Add. 12,139, fol. 12 *b*, written at Antioch in A.D. 1000, is an example of a modification of the Estrangĕlā, which is very common, particularly in service-books, from the ninth or tenth to the twelfth or thirteenth century.

Nestorian manuscripts of the oldest period are not easily distinguishable by any external peculiarities.* Pl. XI., for example, taken from Add. 14,460, fol. 68 *a*, written in Bēth-Nūhadrā, A.D. 600, presents no very salient features so far as the Estrangĕlā character is concerned. The system of punctuation, however, is a tolerably certain guide; and, in a less degree, the marginal ornamentation (compare Plates XII. and XIII.), which is not, I think, found in this shape in Jacobite manuscripts. As a rule, Nestorian manuscripts exhibit the ancient Syrian vowel system, in which the vowels are represented by small points or dots. The Jacobites, on the other hand, use the Greek vowels, though there is a mixed school, which employs both.† Manuscripts written by the Syrian Christians in Southern India conform to the Nestorian type.‡ Pl. XII. is from a beautiful manuscript, Add. 7157, fol. 70 *b*, written in the convent of Bēth-Ḳūḳā, on the Great Zāb, in Adiabene, and dated A.D. 768. It is very fully pointed, but many of these minute vowels seem to have been added subsequently. Pl. XIII. represents a page of the old Nestorian Masora, Add. 12,138, fol. 190 *a*. In this fine volume, which was written in a convent near Ḥarrān, A.D. 899, the writing begins to assume a distinctly Nestorian aspect. Some of the points are later additions. Lastly, in Pl. XIV. we have a specimen from a large Lectionary, Egerton 681, fol. 66 *a*, written A.D. 1206—7, in which the vowel points and consonants are all of one date.§

* The term Nestorian, as applied to writing, is often loosely and inaccurately employed by the compilers of catalogues. Rosen and Forshall, for example, call writing similar to that of plate X. Nestorian; and Payne Smith uses the word to designate the writing of Malkite manuscripts, like those represented in plates XVI. and XVII.

† See Martin, Essai sur les deux principaux dialectes Araméens, in the Journal Asiatique for Avril-Mai 1872.

‡ See specimens in Land's Anecdota Syr., t. i., tab. B., and Payne Smith's Catalogue (from Bodl. 625).

§ Good facsimiles from Nestorian manuscripts are given in Rosen and Forshall's Catalogue (Add. 7152 and 7157); Tischendorf, Anecdota sacra et profana, tab IV. (codd. Tisch. xiii., xiv., and xv.); Payne Smith's Catalogue (Dawk. 27); and Martin, Essai etc., Journal Asiatique, Avril-Mai 1872.

Pl. XV. exhibits a page of one of our oldest Malkite manuscripts, Add. 14,489, fol. 83 *a*, written at Antioch in A.D. 1045. Here the deviation from the ordinary character is by no means strongly marked; but in the next two plates the distinctive features of this handwriting, which inclines in many points towards the Nestorian, are fully brought out. Pl. XVI. is taken from Add. 21,031, fol. 40 *b*, which was written in A.D. 1213, probably somewhere near Ma'lūlā. Pl. XVII. represents Add. 17,236, fol. 170 *b*, written in a convent near Tripolis, but by a scribe from the neighbourhood of Damascus, in A.D. 1284.*

The peculiar Palestinian character is, in its early days, little else than a very stiff, angular, inelegant Estrangĕlā. The best specimen of it in the Nitrian collection is Add. 14,450, fol. 14, a palimpsest leaf, of which one page is represented in Pl. XVIII. by means of the autotype process of photography.† It contains a part of the Gospel of S. Matthew, viz. ch. xxvi. 56—64, but of one column about half has been unfortunately cut away. Compare Miniscalchi-Erizzo, Evangeliarium Hierosolymitanum, pp. 333, 363. I can only hazard a conjecture that this leaf belongs to the eighth or ninth century;‡ but it is certainly much older than the specimens exhibited in Plates XIX. and XX., where every peculiarity is exaggerated and distorted till the character becomes almost hideous. The former of these, Add. 14,664, fol. 26 *b*, I assign to the tenth or eleventh century.§ It contains Ps. lxxvii. (lxxviii.) 57—65. The latter, Add. 14,664, fol. 34 *a*, which contains hymns on S. John the Baptist, is probably of the twelfth or thirteenth century.‖

IX. It remains for me to say, in conclusion, a few words regarding the compilation of this work.

The state of the Nitrian manuscripts when they reached this country may be best described in the words of Cureton in the Quarterly Review, no. cliii., p. 60.

"Upon opening the cases very few only of the volumes were found to be in a perfect state. From some the beginning was torn away, from some the end, from others both the beginning and end; some had fallen to pieces into loose quires, many were completely broken up into separate leaves, and all these blended together. Nearly two hundred volumes of manuscripts, torn into separate leaves, and mixed up together by time and chance more completely than the greatest ingenuity could have effected, presented a spectacle of confusion which at first seemed almost to preclude hope. To select from this mass such loose fragments as belonged to those manuscripts which were imperfect, and to separate the rest, and collect them into volumes, was the labour of months. To arrange all those leaves now collected into volumes, in their proper consecutive order, will be the labour of years. Without the aid either of pagination or catchwords, it will be requisite to read almost every leaf, and not only to read it, but to study accurately the context, so as to seize the full sense of the author. Where there are two copies of the same book, or where it is the translation of some Greek work still existing, this labour will be in some measure diminished; but in other instances nothing less than the most careful perusal of every leaf will render it possible to arrange the work, and make it complete."¶

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* Among the facsimiles appended to Payne Smith's Catalogue is a very good one from a Malkite Octôêchus, dated A.D. 1493 (Dawk. 8).

† In the manuscript itself the old writing is of a light brown, almost yellowish tint; the more recent, jet black. The autotype process fails to bring out this difference, but the plate is in other respects an excellent reproduction of the original.

‡ Compare the facsimile in Tischendorf's Anecdota sacra et profana, tab. I., no. xv.

§ Compare the facsimile given by Miniscalchi-Erizzo in his edition of the Evangel. Hierosolym., from the Vatican manuscript, which is dated A.D. 1030.

‖ Compare Land, Anecdota Syr., t. i., pp. 89—91, and the specimen on Tab. xviii.

¶ Compare also what Cureton says in the preface to the Festal Letters of Athanasius, p. xiii., cited above, p. xxix., note *.

To the labour of study and arrangement Cureton at once devoted himself, but he quitted the British Museum in 1850, and from that date the work languished. When I was appointed assistant in the Department of Manuscripts in 1861, I found that comparatively little progress had been made; the later portions of the collection, though mostly bound in volumes, were in a state of great disorder, and the whole, with the exception of the manuscripts first procured by Dr. Tattam, required a thorough revision. To this task I devoted myself for about three years, taking notes of the contents of the volumes as I went along. Many I had to rearrange entirely, others partially; to others I added larger or smaller portions from the later acquisitions and the bundles of unbound fragments. When this was done, I began to describe the books carefully in numerical sequence, such being the wish both of Sir F. Madden (who was then Keeper of the MSS.) and of Dr. Cureton; and the catalogue was actually completed in manuscript in this manner. When, however, Mr. Bond succeeded to the office of Keeper, the matter was reconsidered, and it was determined to attempt at least a certain degree of classification. Many of the volumes in the Nitrian collection were made up of two, three, or even four totally distinct manuscripts, which had been fortuitously bound together in the convent of S. Mary Deipara; and we resolved to separate these so far as the description of them was concerned, and to refer each manuscript to its proper class. In most of the classes a further subdivision has been attempted. The Biblical manuscripts naturally fall under the heads of Old Testament, New Testament and Apocrypha; to which are appended the Masoretic volumes, under the heading of "Punctuation." Then follow the various Service-books, commencing with the Psalters. In these classes, I have, whenever it was practicable, placed together manuscripts of the same sort or representatives of the same sect of the Church. For example: among the Lectionaries, the Jacobite commence with no. ccxx., the Nestorian with no. ccxliii., and the Malkite with no. ccl., to which last are annexed the Palestinian fragments (no. ccliv.). Again: among the Jacobite Choral books, those containing services for the whole year take the precedence, and are followed by collections of services for various special occasions (no. cccxlvii.); whilst the Malkite manuscripts are placed at the end (no. cccciii.). The patristic literature is divided into two series. The first comprises manuscripts which contain works of only one writer, arranged chronologically according to the age of the authors. The second consists of volumes, each of which contains works of several authors, put together by the same scribe, and which therefore form manuscripts incapable of partition. This series I have arranged according to the date of the manuscripts.

Such are the leading features of the new scheme, which necessarily compelled me to subject my written descriptions to a thorough revision and rearrangement. At length I commenced printing, in 1869, and the last sheet of the first volume (pp. 1—400) was struck off, when a new and vexatious delay occurred. The premises of Mr. Watts, the printer, were destroyed by fire on the 19th of March, 1870, and the whole impression perished in the flames, along with a large portion of Dr. Rieu's catalogue of the Arabic manuscripts and many other valuable works. Fortunately I had the proof-sheets lying by me, and was enabled, thanks to the energy of all concerned, to begin printing again in a

very few weeks and to finish the first volume before the end of the year. Since then the work has gone on uninterruptedly till it has now happily reached its close. Thanks are due on my part to Mr. Bond, the Keeper of the MSS., Dr. Rieu, the Keeper of the Oriental MSS., and Mr. Thompson, the Assistant Keeper of the MSS., not only for many valuable suggestions, but also for actual help in the revision of the proofs. As for the printers, their part of the work has been executed to my complete satisfaction, and if my own labours meet with the same degree of commendation which I can conscientiously bestow upon theirs, I shall have reason to be well satisfied.

WM. WRIGHT.

November 9th, 1872.

ADDITIONS AND CORRECTIONS.

In drawing the attention of the reader to the following list of Additions and Corrections, I have to thank my friends Professor Noeldeke of Strassburg and Mr. Bensly of Cambridge for the notes with which they have been so kind as to supply me. W. W.

Page 9, column 2, line 1. Perhaps ,ܬܘܒ, instead of being a proper name (which one would naturally expect in this place), may be a corruption of ܬ ܟ ܒ, *signature, autograph.*

— 19, col. 1, l. 30. Read ܠܐܪܡܢܝ.

— 53, col. 1, ll. 9, 15. Assemani is probably right in pronouncing the name *Dīnūr*.

— 58, col. 1, l. 35, and col. 2, l. 15. Read 1188.

— 61, col. 1, l. 20, and col. 2, l. 10. Read 1437.

— 74, col. 2, l. 10. Delete the words "Ḥabībai or."

— 79, col. 2, l. 26. The vowel ـَ has accidentally disappeared.

— 141, col. 2, l. 32. Read ܟܬܒ ܥܪ.

— 165, col. 2, l. 3. Read "Syrian."

— 181, col. 1, l. 6 from the foot. Read CCXLV.

— 200, col. 1, l. 18, and p. 201, col. 2, l. 14. Read 1045.

— 207, col. 1, l. 10. Read 1295.

— 248, col. 1, l. 18. Read ܟܬܒ̈ܐ.

— 262, col. 1, l. 3 from the foot. Read ܟܪܣܛܘܢ.

— 265, col. 1, l. 10, and p. 268, col. 2, l. 3. Read "Ḥiṣn Ziyād."

— 320, col. 2, l. 9 from the foot. The words ܟܘܪܣܝܐ ܡܢ ܟܬܒܐ seem to imply "a suffragan bishop," or one who held the same relation to a bishop that his σύγκελλος did to a patriarch.

— 344, col. 2, ll. 5 and 7. More probably ܟܘܬܒ is a derivative adjective, formed like ܣܘܣܢ from ܣܘܣ, ܟܘܬܒ̈ܝ from ܟܬ̈ܒ, etc.

Page 348, col. 2, l. 6 from the foot. Read 1079—80.

— 366, col. 1, l. 3 from the foot. Read "9, *b*, ϵ."

— 401, col. 2, l. 3. Read "fol. 159 *a*."

— 404, col. 2, l. 14. Read "homilies xi.—xxii."

— 411, col. 1, l. 7, and p. 413, col. 1, l. 23. Read 518.

— 414, col. 1, l. 10, and col. 2, l. 5. Read 554.

— 415, col. 1, l. antepenult. We should read ܒܪܫ.

— 416, col. 1, l. 22. Add "See Opera, t. iii., p. 284."

— 438, col. 1, l. 4 from the foot. Read ἐλεύθερος.

— 460, col. 2, l. 6. We should read ܐܬܬ.

— 466, col. 1, l. 19. Read Κἂν.

— 467, col. 1, l. 11. Read 605.

— 468, col. 2, l. 3 from the foot. Read ܡܫ, i.e. ܡ ܟ ܫ, for ܡ ܟ ܘ ܫ.

— 473, col. 2, l. 5. Read ܒܠܒܐ.

— 476, col. 1, l. 8. Or rather, ܟܒܒ, misspelled for ܟܬܘܟܒ, Thomas.

— 477, col. 1, l. 25. Read 593.

— 489, col. 1, l. 5. For ϖϑαωϖϖϵα the Greek heading requires us to read ϖϑϖϵα.

— 492, col. 1, l. 17. Read ܒܫܒ.

— 494, col. 1, l. 22. Read ܡܬܬܪ.

— 495, col. 1, l. 21. Read ἐλθεῖν.

— 496, col. 1, l. 17. Read ϖαιτ.

Page 505, col. 1, l. 28. After "prayer" add "in heptasyllabic metre."

— 514, col. 1, note †. Read 998.

— 570, col. 2, l. 21. We ought to read ܐܒܕ .

— 572, col. 2, l. 7. The word ܐܬܬܫܡ seems to be corrupt.

— 574, col. 2, l. 22. Read ܐܒܕ .

— 576, col. 1, ll. 7, 8. I have my doubts about the commentator *Tobiah*; ܐܒܠ may perhaps be ܐܒܠ .

— 592, col. 1, l. 3 from the foot. Read ܒܟ .

— 593, col. 2, l. 25. Read ܐܒܪܢܐ .

— 595, col. 1, l. 17. Read "the Orientals."

— 602, col. 1, l. 10. Read ܐܪ .

— 605, col. 1, l. 3. We ought to read ܐܒܠܝ .

— 608, col. 2, l. 26. Read 14,683.

— 611, col. 1, l. antepenult. Read 773.

— 614, col. 1, ll. 9, 10. ܐܬܬܐܦܐ is ἀποδεῖξαι, not ἀπόδειξις. See, for instance, Hoffmann de Hermeneuticis apud Syros Aristoteleis, p. 159, artt. ܐܬܦܬܐܦܐ, ܐܦܐ, ܐܬܦܐ, ܐܬܫܦܐ, i. e. ἀποδεῖξαι, ἀποφάναι, ἀποφῆσαι, ἀποφαίνεσθαι.

— 631, col. 1, ll. 15, 17. Read 411 and "Recognitiones."

— 633, col. 1, l. 14. Read 411.

— 648, col. 1, last line. Read ܚܠ .

— 668, col. 2, l. 22. Read "Emesa."

— 693, col. 1, l. 19. This dialogue is by John the monk.

— 704, col. 1, nos. 18 and 19. Or rather ἐντολικόν.

— 711, col. 2, l. 7 from the foot. We should read ܐܬܡܐ .

— 714, col. 2, l. 9. Read ܐܬ .

— 726, col. 1, l. 3 from the foot. Read 836.

— 732, col. 1, l. 12. Read "Isaiah.". — Col. 2, l. 15. Read Ἰμέριος.

— 747, col. 2, l. 4 from the foot. Read ܒܠ .

— 756, col. 1, l. 7. Read ܒܝ .

— 766, col. 1, l. 3. We ought to read ܐܬܫܡܣ.

— 782, col. 1, l. 28. Read 33—41.

— 800, no. 1. This letter is in heptasyllabic metre.

— 807, col. 2, l. 15. Read ܒܝ .

Page 809, col. 1, l. 24. We ought to read ܐܬܫܡܣ .

— 816, col. 2, l. 25. Read ܐܦ .

— 860, col 2, l. 17, and p. 864, col. 2, l. antepenult. Read 1171—2.

— 868, col. 1, l. 18. Read 5.

— 893, col. 2, l. 13. Read ܫܠ .

— 897, col. 1, ll. 23, 24. There is some corruption in the text here.

— 900, col. 2, l. 3. Read ,ܐܬܠ .

— 904, col. 2, last line. Read ܠ .

— 905, col. 2, l. 4 from the foot. Read ܒܬ .

— 907, col. 2, l. 8 from the foot. Read ܐܠ .

— 911, col. 1, l. 17. Substitute † for *.—Col. 2, l. 13. Read ܐܬܒ .

— 913, col. 1, ll. 1—3. Read: "The time, during which he (Severus) was engaged in this work, was protracted for want of books."—L. 24. After "exposition" add "of the Apostle Paul and."—L. 3 from the foot. For ܐܦ we should read ܐܦ .

— 918, col 1, ll. 19, 20, and col. 2, ll. 7, 9. ܫ are not κρίσεις, "judgments," but χρήσεις, "expressions" or "passages quoted as authority."

— 926, col. 1, l. 12. ܐܬܡ is an error for ܐܡ .

— 928, col. 2, l. 23. Read ܐܬ .

— 939, col. 1, l. 26. We ought to read ܦ .

— 947, col. 2, l. 29. Read ܐܬ .

— 948, col. 2, l. 3 from the foot. We ought to read ܐܬ .

— 961, col. 1, l. 14. Delete ܐ .

— 966, col. 1, l. 4. Read ܐܬ .

— 991, col. 1, l. 22. We ought to read ܒ .

— 1017, col. 2, l. 22. We should read ܩ .

— 1018, col. 2, l. 14. Read ܐ . —L. 16. Read ܐ.

— 1074, col. 2, l. 16. Delete 1.

— 1088, col. 1, l. 17, and p. 1089, col. 2, l. 20. Read 586.

— 1122, col. 1, l. 23. After ܐ add "(Terrāneh, طرّانة, on the Nile.)"

Page 1123, col. 2, l. 14, and p. 1137, col. 2, l. 18. Read 1196.

— 1169, col. 1, ll. 15, 20, 22. Read ܒܫܡ. — Col. 2, l. 1. Read ܐܠܗ ܕܡܫܬܥܒܕܐ. —L. 13. Read (ܒܫܡ).

— 1170, col. 1, l. 5. Add a point after ܡܪܝ. —Col. 2, l. 20. Read ܐܬܡܪ. —Last line. Add a point after ܡܝܬܐ.

— 1171, col. 1, l. 5. Add a point after ܡܬܬܥܒܕܐ. — Line antepenult. Read ܡܫܒܚ.

— 1172, col. 1, l. 23. Add a point after ܡܢ.

— 1173, col. 1, l. 17. Read ܒܝܬ.

— 1179, col. 1, l. 19. Read 1732.

Page 1188, col. 2, last line. After 17,156, add "foll. 13—15."

— 1202, col. 2, l. 8. Read ܡܪܝ.

— 1212, col. 1, note c. In the second line, for דימצאי read דימהנאי.

— 1250, col. 2, l. 10. For 1279 read 1603.

— 1270, col. 2, l. 15. Read "pr."

— 1274, col. 2, l. 7. For 171 read 179.

— 1278, col. 2, l. 6 from the foot. Read 1295.

— 1280, col. 2, l. 35. For "Ḥiṣn Zaid" read "Ḥiṣn Ziyād."

— 1331, col. 2, l. 27. The entry "637, c. 2 (A.D. 534)" has been accidentally misplaced. It relates to the later Timothy III., not to Timothy Ælurus.

— 1341, col. 2, l. 17. After ܒܝܬܐ insert "طرانة, on the Nile."

Preface, page v., note §. In the sale-catalogue of the Meermann collection, t. iv., p. 1, we read as follows:—

"2. Quatuor Evangelia, Syriace, in membr., circa annum 1271, duabus columnis, exarata, fol. 202. Nonnulla hic illic desiderantur, ad quæ supplenda folia membr. pura inserta sunt; multis etiam locis læsus, at, quantum potuit, redintegratus. Cor. russ. Hic codex olim dono datus fuerat monasterio Beithbiseio, in deserto Nitriæ Ægypti sito."

This volume passed, with many more of the Meermann MSS., into the hands of the late Sir T. Phillipps, and is now at Cheltenham. The above statement is repeated, in nearly the same words, by Hænel in his "Catalogi librorum manuscriptorum qui in bibliothecis Galliæ, etc., asservantur" (Leipzig, 1830), p. 830; but in Sir T. Phillipps's own, privately printed Catalogue, the manuscript is ascribed to the ninth century.

Neither statement is correct, nor do I feel at all sure that the book ever was in the Nitrian desert. Mr. Bensly has examined it, and informs me that it contains the four Gospels, according to the Pĕshīṭṭā version, preceded by the epistle of Eusebius to Carpianus and the Eusebian canons. It was written, according to a note on the last page, at the expense of the priest Thomas and one Aquilinus, of Ḥardīn (?) on mount Lebanon, for the convent of Mār Isaac of Gabūla; and was presented in the year 988, A.D. 677, to the church of Bēth-Bīshā (?), when one Bacchus was its priest.

ܫܡܥܘܢ ܟܗܢܐ ܒܪ ܡܪ ܟܠ ܡܝܬܐ ܟܬܒ ܗܢ ܣܦܪܐ ܒܫܢܬ ܬ̈ܫ̈ܥ ܡ̈ܐ ܘܫܒܥܝܢ ܘܬ̈ܡ̈ܢ̈ܝ ܫܢ̈ܝܢ ܒܙܒܢ ܬ̈ܪ̈ܥ ܣ̈ܪ̈ܓ̈ܝ ܒܝܬ ܫ̈ܡ̈ܫ̈ܐ ܒܫ̈ܡ̈ܗ ܕ̈ܡ̈ܪ̈ܝ ܬ̈ܘ̈ܡ̈ܐ ܘܐ̈ܦ̈ܪ̈ܝ̈ܡ ܘܐ̈ܦ̈ܣ̈ܛ̈ܘ̈ܢ̈ܐ ܕ̈ܡ̈ܪ̈ܝ ܒ̈ܪ̈ܝ̈ܫ̈ܐ ܕ̈ܟ̈ܠ ܫ̈ܒ̈ܥ̈ܐ ܕ̈ܫ̈ܠ̈ܝ̈ܚ̈ܐ ܕ̈ܒ̈ܥ̈ܠ̈ܡ̈ܐ ܐ̈ܡ̈ܝ̈ܢ̈ ܣ̈ܠ̈ܐ ܘ̈ܫ

erased: ܕܒܝܫ ܒܝܬ ܫܒܝܠܐ ,ܡܕܒܪ ܕܒܝܫ ܒܝܬ ..... ܕܒܝܫ .

On the first page is another deed of gift, in part illegible, from which it appears that Abū-Sīrī (?) ——— bar Hurmuz, of Tagrīt, presented it to a certain convent, when one Isaiah was abbat. ܒܝܬ ܡܪܝ ܕܒܝܫ ܥܡ ܐܒܗ ܕ.. ܟ (?) ,ܒܝܬ ܒܝܫ ..... ܕ

In none of these notes is there anything to show that the manuscript ever formed part of the library of the convent of S. Mary Deipara, or of that of Abbā Bīshōï, for it is impossible to identify the "church of Bēth-Bīshā," ܒܝܬ ܥܕܬܐ ܕܒܝܫ, with the latter monastery, ,ܒܝܬ ܒܝܫ ܐܬܪ . Where Bēth-Bīshā was situated, is unknown to me.

مسلم الثبوت مع فواتح الرحموت

ADD. M.425. fol. 94a. A.D. 464.

Vincent Brooks Day & Son Lith

Vincent Brooks Day & Son Lith

ADD. 14,451, fol 47 a._ Saec. V

Vincent Brooks Day & Son, Lith.

Vincent Brooks Day & Son Lith.

PL VII=18.30,25—

ραμμα
ιεθεβ
εριχεν
ςεφιμωθ
νονθομ

Vincent Brooks Day & Son Lith

ADD. 14,429

Vincent Brooks Day & Son Ltd

Vincent Brooks Day & Son Lith.

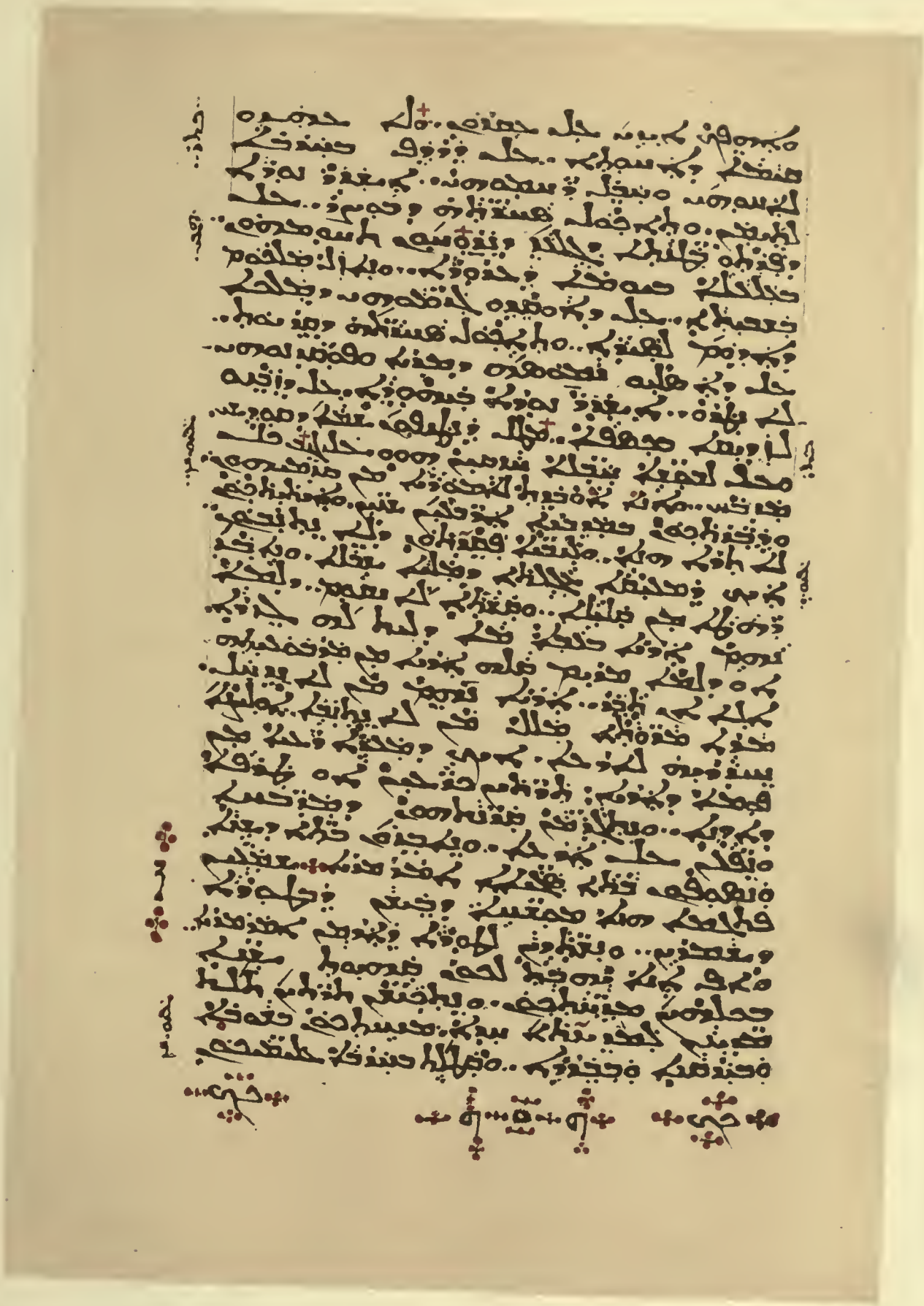
ADD. 14,580, fol. 56 b.— A.D. 866.

Vincent Brooks Day & Son lith.

Vincent Brooks Day & Son, lith.

ADD. 14,460, fol. 68 a.— Nestorian, A.D. 600.

Vincent Brooks Day & Son Lith.

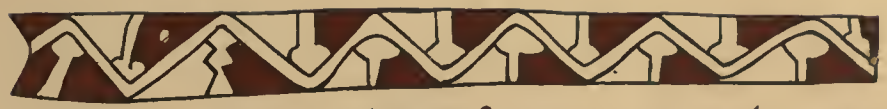


Vincent Brooks Day & Son, lith.

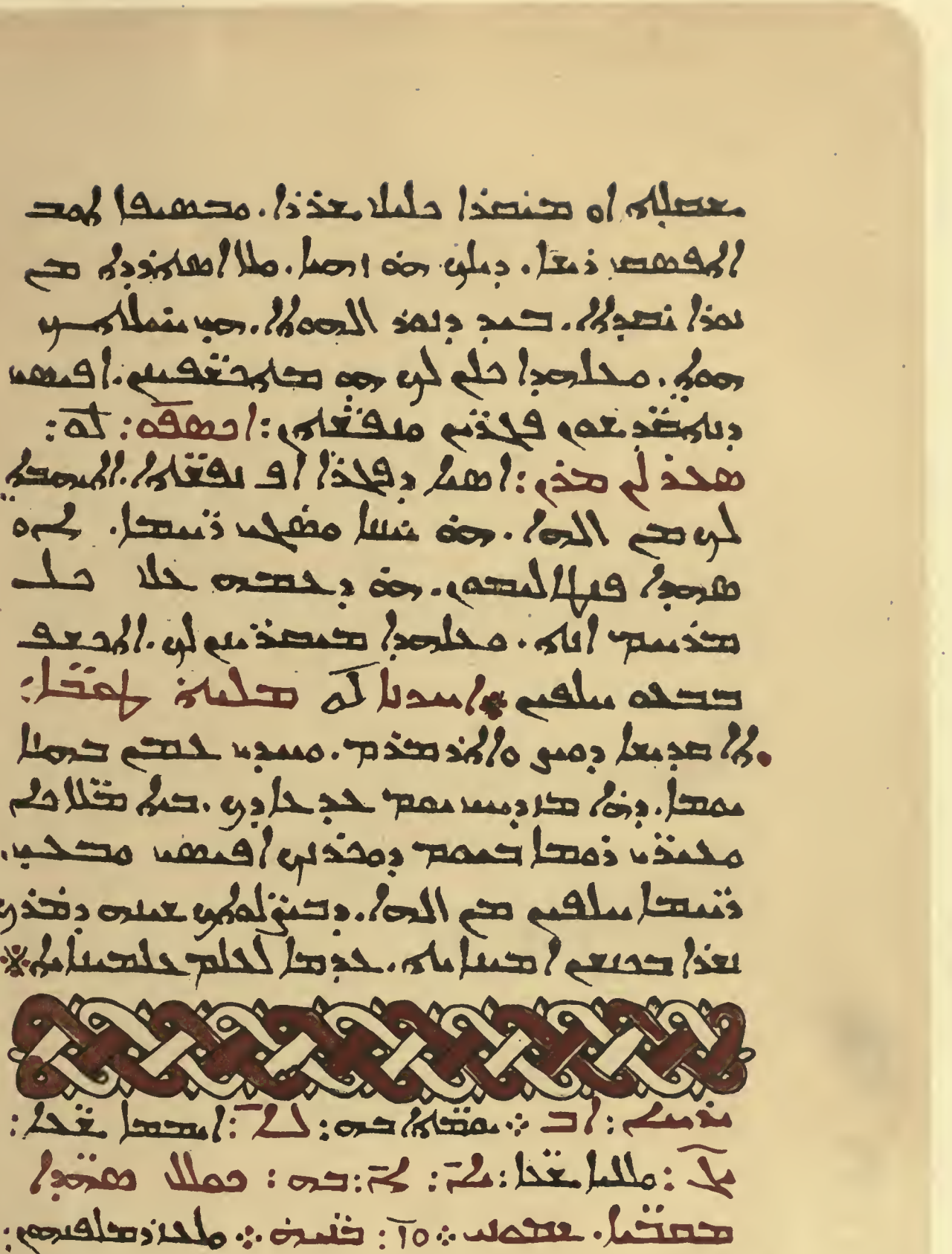
ADD. 12, 138, fol. 190a.— Nestorian, A.D. 899.

Vincent Brooks Day & Son Lith

ADD. 14,489, fol. 83 a _ Malkite, A.D. 1046.



Vincent Brooks Day & Son, Lith.



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ADD. 17,236, fol. 170 b.—Malkite, A.D. 1284.

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ADD. 14459 — fol. 14 — Palestinian (palimpsest)

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ADD 14,664. fol 26b. _ Palestinian

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ADD. 14,664, fol 34a.— Palestinian.

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HISTORY.

DCCCCXI.

Vellum, about $9\frac{3}{4}$ in. by $6\frac{3}{4}$, consisting of 130 leaves, a few of which are stained and torn, especially foll. 1—3, 13, and 130. The quires, signed with both letters and arithmetical figures (e. g. fol. 64 *a*,) are 14 in number; but the first is imperfect, leaves being wanting at the beginning, as well as after foll. 1 and 2. Each page is divided into two columns, of from 26 to 36 lines. This volume is written in a fine, regular Estrangĕlā of the vith cent., and contains—

The first five books of the Ecclesiastical History of Eusebius of Cæsarca.* The title, as given in the heading and subscription of each book, is ; but the running title, e. g. fol. 3 *b*, is . Each book is preceded by an index of chapters.

Book i., imperfect. Fol. 1 *a*. The missing portions are chapters 1—12 of the index; the latter part of ch. 1, from the words *πληρεστάτην δ' οὖν ὅμως αὐτῶν ἐπὶ τοῦ παρόντος ὡρμήθην τὴν ἀφήγησιν ποιήσασθαι*; the beginning of ch. 2, as far as *ἐγώ εἰμι ὁ θεὸς τῶν πατέρων σου*, and the end of the same chapter, from the words *ὁ δ' ἤδη διὰ τούτων τὰ θεοσεβείας σπέρματα εἰς πλῆθος ἀνδρῶν κατεβέβλητο*; lastly, the commencement of ch. 3, as far as *ὅτι δὴ καὶ αὐτοὶ, τῆς τοῦ μόνου καὶ ἀληθοῦς Χριστοῦ τοῦ κατὰ πάντων βασιλεύοντος θείου λόγου βασιλικῆς καὶ ἀρχικῆς ἐξουσίας τοὺς τύπους δι' ἑαυτῶν ἔφερον.*

Book ii. Fol. 18 *a*.

Book iii. Fol. 40 *b*.

Book iv. Fol. 70 *a*.

Book v. Fol. 96 *b*.

A note on fol. 130 *b* states that the volume was written by one Elias:

The remainder of this note, which con-

* This work was translated into Syriac at a very early period, for the St. Petersburg manuscript is dated A. Gr. 773, A.D. 462.

5

tained the date * and other particulars, has been carefully erased; and in its place is substituted the usual record of the acquisition of the manuscript by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932: ܗܢܐ ܣܦܪܐ ܕܡܪ ܡܘܫܐ ܪܒܐ ܕܒܝܬ ܢܨܝܒܝܢ ܒܫܢܬ ܬܪ ܘܡ ܒܫܢܬ ܬܪ ܠܐ ܐܬܝܗܒ ܠܗ ܐܠܐ

ܐܝܬ ܐܚܪܢܐ ܕܐܝܬ ܐܚܪܢܐ ܕܐܝܬ ܐܚܪܢܐ
ܕ

foll. 10, 18, and 19); but the writing is now very faint.

c. Foll. 1, 4, 9, 12, and perhaps a few others, belonged to a volume written in small, slanting uncials, of the viiith or ixth cent. Part of a heading, in larger characters, is still visible on fol. 12 *b*.

d. Fol. 11 was taken from a manuscript in slanting uncials, probably of the ixth cent.; and

e. Fol. 21, from one written in a smaller character, of the same date.

[Add. 14,642.]

DCCCCXVII.

Vellum, about $7\frac{7}{8}$ in. by $5\frac{1}{4}$, consisting of 17 leaves, the first and last of which are slightly stained and torn. The writing on the lower half of fol. 14 *b* has been intentionally erased. The quires are without signatures. There are from 22 to 28 lines in each page. This manuscript is written in a fine, regular Estrangĕlā of the vith cent., and contains—

1. A tract, ascribed to Eusebius of Cæsarea, showing how and whereby the Magi recognized the Star, and that Joseph did not take Mary as his wife. Title, fol. 1 *b*: ... Subscription, fol. 15 *a*: ... This tract has been edited, with an English translation, by Wright, in the Journal of Sacred Literature for 1866, vol. ix., p. 117, and vol. x., p. 150.

2. A letter of Narcissus, bishop of ...(?) in Asia, sent to all the churches by the hand of the deacon Stephen, concerning an apparition of the Tempter in the church of ..., on the 4th of the latter Kānūn, A. Gr. 662 (A.D. 351): ... (sic) ... Fol. 15 *a*. Subscription, fol. 17 *b*: ... This document has been edited by Rœdiger in his Chrestomathia Syriaca, 2nd ed., p. 102.

[Add. 17,142.]

DCCCCXVIII.

Vellum, about $11\frac{5}{8}$ in. by 9, consisting of 171 leaves, some of which are much stained and torn, especially foll. 1, 9, 39, 99, 109, 111—114, 116, and 171. The quires, signed with letters, were 20 in number, but the first is lost, and ... is imperfect, leaves being missing after foll. 110 and 114. Each page is divided into two columns, of from 30 to 38 lines in the older portions of the volume, and from 26 to 36 in the more recent. The greater part of this manuscript, from the beginning to fol. 131, is written in a fine, regular Estrangĕlā of the vith cent., with the exception of foll. 1—8, 19, 28, 29, 38, 59, 68, 89, 90, 97, 98, 100, 107, 125, 126, and 131, which are in a plain, legible hand of the xth or xith cent. The later scribe has added foll. 132—171. The contents are—

1. A history and panegyric of Constantine the Great and his three sons, Constantine, Constantius and Constans: ...

ܕܡܢ ܪܗܛܘܪ ܐܘܣܒܝܘܣ ܒܫܘܠܡ ܒܝܬ ܐܠܗܐ ܥܠܝܐ. Fol. 1 *a*. It is very imperfect.

2. A narrative concerning Eusebius, bishop of Rome, showing the persecution which he underwent at the hands of the emperor Julian: ܫܡܥܘܢ ܕܢܝܫܒܘܣ ܪܫܝܫ ܟܗܢܐ ܕܪܘܡܝ ܕܚܙܐ ܒܥܢܝܢ ܩܕܡ ܝܘܠܝܢܘܣ ܩܣܪ. Fol. 1 *b*. Eusebius is said to have been at this time nearly 97 years old, fol. 2 *a*, ܗܘܐ ܒܪ ܬܫܥ ܡܐܐ ܘܫܢ ܥܠ ܓܒ ܗܘ ܕܚܝ ܒܫܠܡ ; but he outlived Julian, dying A. Gr. 673,* fol. 30 *b*: ܒܫܢܬ ܬܪܬ ܥܣܪ ܠܝܘܠܝܢܘܣ ܩܣܪ. ܘܡܬ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܒܥܝܢ ܘܬܠܬ ܫܢܝܢ ܠܐܓܘܣܛܘܣ ܩܣܪ. Subscription, fol. 31 *a*: ܫܠܡ ܣܦܪܐ ܕܬܘܫܒܚܬܐ ܕܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥܝܢ ܘܬܠܬ ܫܢܝܢ ܠܐܓܘܣܛܘܣ ܩܣܪ.

3. A history (or rather a historical romance) of the reign of the emperor Jovian, or, as he is here called, Jovinian (ܝܘܒܝܢܐ), giving, in particular, a narrative of the war carried on by Julian and Jovian against the Persians. Fol. 31 *a*. The running title is simply ܝܘܒܝܢܐ, which occurs from the very commencement of the volume (see, for example, foll. 1 *a*, 8 *b*, 13 *b*, 18 *b*). The name of the author is written ܐܝܠܐܢ, foll. 31 *a*, 130 *b*, and ܐܝܠܐܢ, fol. 31 *b*; and he calls himself a minister or official (ܫܡܫܢܐ) of Jovian.* He composed the work at the request of 'Abdīl, abbat of the place called ܪܝܡܘܢ ܒܝܬ ܥܒܕܝܠ†, with whose letter it commences, fol. 31 *a*: ܫܠܡ ܐܝܠܐܢ ܠܡܪܝ ܚܒܪ ܕܒܪ ܥܒܕܝܠ ܪܝܫ ܕܝܪܐ ܕܒܝܬ ܪܝܡܘܢ ܕܒܛܘܪ ܛܘܪܐ ܕܡܫܝܚܐ ܕܒܪ ܐܠܗܐ ܚܝ ܘܩܝܡ ܥܠ ܟܠ ܡܢ ܕܢܫܬܡܥ ܠܗ ... ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܒܥܝܢ ܘܬܠܬ ܫܢܝܢ ܠܐܓܘܣܛܘܣ ... ܒܫܢܬ ܬܪܬ ܥܣܪ ܠܝܘܠܝܢܘܣ ... ܒܫܢܬ ܬܠܬ ܥܣܪ ܠܝܘܒܝܢܐ ... ܒܫܢܬ ܐܪܒܥ ܥܣܪ ... ܒܫܢܬ ܚܡܫ ... ܒܫܢܬ ܫܬ ... ܒܫܢܬ ܫܒܥ ... ܒܫܢܬ ܬܡܢ ... ܒܫܢܬ ܬܫܥ ... ܒܫܢܬ ܥܣܪ ... ܒܫܢܬ ܐܚܕ ... ܒܫܢܬ ܬܪܬ ... ܒܫܢܬ ܬܠܬ ... ܒܫܢܬ ܐܪܒܥ

4. A collection of Lives of Saints and Acts

of Martyrs: ... Beginning, fol. 150 *a*: ... The names of the youths are given thus, fol. 150 *b*: ... Compare Add. 12,160, fol. 147 *a*, and the Acta Sanctt. for July, t. vi., p. 389, Acta alia etc.

a. The history of Thecla, the disciple of S. Paul: ... Fol. 132 *a*. See Add. 12,174, no. 76.

b. The martyrdom of Peter, archbishop of Alexandria, in the days of Diocletian: ... Fol. 139 *a*. After a short preface, the actual narrative begins thus: ...

c. Some account of S. John the Evangelist, ..., being an extract from the Ecclesiastical History of Eusebius, lib. iii., cap. 23. Fol. 144 *a*. This is followed by an account of the decease of S. John, ..., extracted from the same work, lib. iii., cap. 31. Fol. 145 *b*.

d. The martyrdom of Polycarp: ... Fol. 146 *a*. This is also an extract from the Ecclesiastical History of Eusebius, lib. iv., comprising the last sentence of cap. 14 and the whole of cap. 15.

e. The story of the Seven Youths of Ephesus, or the Seven Sleepers: ...

f. The letter of Simeon, bishop of the Persian Christians, to Simeon, abbat of Gabūla, regarding the Ḥimyarite martyrs: ... (ἀποκρισιάριος) ... (نَجْران) ... (A.D. 524) ... Fol. 157 *a*. See Assemani, Bibl. Or., t. i., p. 364.

g. The history of Archelides (Archelaides?): ... (marg. ...) ..., fol. 160 *a*. He was the son of Gallienus (...) and Augusta (...), citizens of Constantinople in the time of Gratian and Valentinian.

h. The history of Hilaria, the daughter of the emperor Zeno: ܬܫܥܝܬܐ ܕܥܠ ܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܘܫܘܠܡܬܗ ܕܝܠܗ. Fol. 165 *b*. Subscription, fol. 171 *b*: ܫܠܡ ܬܫܥܝܬܐ ܕܥܠ ܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܘܫܘܠܡܬܗ ܕܝܠܗ . ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ . ܒܫܠܡ ܗܘ ܕܐܡܪ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ .

[Add. 14,641.]

DCCCCXIX.

Vellum, about 10⅛ in. by 6⅞, consisting of 193 leaves, a few of which are much stained and torn, especially foll. 8, 9, and 181. The quires, probably once 24 in number, were originally signed with arithmetical figures (see foll. 36 *a* and 154 *a*, where ܐ and ܟܐ are still faintly visible), but subsequently with letters. Leaves are now wanting after foll. 9 (one), 16 (two), 181, 185, and 193. Each page is divided into two columns, of from 30 to 36 lines. This manuscript is written in a fine, regular Estrangĕlā of the end of the vith or the beginning of the viith cent., and contains—

The Ecclesiastical History of Zacharias Rhetor, bishop of Mitylene, in twelve books, which has been edited by Dr. Land, and forms the third volume of his Anecdota Syriaca, Leiden, 1870. See also Assemani, Bibl. Or., t. ii., pp. 54, seqq.; Mai, Scriptorum Vett. Nova Collectio, t. x., pars 1, p. xi., and pp. 332, seqq.; Land, Anecdota Syriaca, t. i., p. 38; and Nöldeke in the "Literarisches Centralblatt" for 1871, Nr. 1. The work is divided in this manuscript into two volumes, foll. 1—107 and foll. 108—193, the first volume comprising five books, and the second seven.

I. The actual title prefixed to the first book is, fol. 1 *b*, ܡܐܡܪܐ ܕܒܥܠܡܐ ܕܐܬܪܚܫ ܒܥܠܡܐ, "a volume of narratives of events which have happened in the world;" but the running title ܣܘܢܗܕܘܣ ܕܙܟܪܝܐ (ܣܘܢܗܕܘܣ), "the Ecclesiastical (History) of Zacharias," appears at intervals, e. g. foll. 3 *b*, 43 *b*, 71 *b*, 76 *b*, etc. It is evident, however, from the introduction to the third book, that the greater part of the first and second books has been compiled from different sources by a writer who lived only a little later than Zacharias (during the latter half of the vith cent.), and incorporated in his work nearly the whole of his predecessor's labours. See Land's preface, p. x.

The first book comprises a preface and eight chapters, which are indexed on fol. 1 *b* (Land, p. 2).

1. The preface, ܡܐܡܪܐ ܩܕܡܝܐ. Fol. 1 *b*. From this is extracted the following passage, explanatory of the contents of the first part, whence it appears that the history was brought down by the compiler to the year of the Greeks 880, A.D. 569 (fol. 3 *a*, 2nd col., at the top; Land, p. 5): ܐܢܐ ܗܘ ܕܐܫܬܕܠ ܒܟܬܒܐ ܗܕܐ ܘܐܫܝܡ ܠܗ ܫܡ ܐܦ ܒܫܡ ܐܒܝ ܘܐܡ ܕܐܬܝ ܡܢ ܐܒܝ ܘܐܡ ܕܐܬܝ ܡܢ ܐܡ

Fol. 4 *a*. See Land, p. 7.

4. A letter addressed to Moses of Agel (see Assemani, Bibl. Or., t. ii., p. 82) regarding the book of Joseph and Asiyath (Asenath): . Fol. 8 *a*. See Land, p. 15.

5. The reply of Moses of Agel, . Imperfect. Fol. 8 *b*. See Land, p. 16.

6. The book of Joseph and Asiyath (Asenath), translated from Greek into Syriac by Moses of Agel. Fol. 10 *a*. It is imperfect at the beginning and in the middle (see Add. 7190, fol. 319 *a*). Subscription, fol. 25 *b*: . See Land, pp. 18 and xvii.

7. The history of Sylvester and the emperor Constantine, and the disputation of Sylvester with the Jewish doctors. Fol. 25 *b*. See Surius, De Probatis Sanctorum Vitis, t. iv., Dec., pp. 368, seqq.; Land, pp. 46 and xvii.

8. The revelation of the repository of the bones of S. Stephen the protomartyr, Nicodemus, Gamaliel, and his son Ḥabīb, from the letters of Lucian, the priest, of Kĕphar-Gamlā. Fol. 43 *a*. .

. See Surius, De Probatis Sanctorum Vitis, t. iii., Aug., p. 31; Land, pp. 76 and xviii.

9. Some account of the Syrian doctors Isaac (the Great, of Antioch) and Dādā. Fol. 48 *b*. See Land, p. 84; and Bickell, Conspectus Rei Syrorum Literariæ (Münster, 1871), p. 24.

II. The introduction to the second book commences on fol. 49 *a* (Land, p. 84).

Then follows an index of the contents of the five chapters into which the second book is divided. Fol. 49 *b*. See Land, p. 85.

1. The history of the Seven Youths of Ephesus: . Fol. 50 *b*. See Land, p. 87, and Add. 14,641, no. 4, *e*.

2. Of the heresy of Eutyches, and his deposition: . Fol. 58 *a*. See Land, p. 99.

3. Of the second council of Ephesus, concerning Flavian and Eutyches: ܡܫܠܐ ܕܥܝ ܒܡܕܝܢܬܐ ܐܝܪܘܦܐ ܕܠ ܡܫܘܫܬܐ ܕܐܦܣܘܣ ܕܣܡ ܥܡ ܐܘܛܝܟܐ ܟܠ . ܐܘܣܒܝܘ ܕܒܝܬ ܐܠܦܣܐ. Fol. 59 *a*. See Land, p. 101.

4. Of the succession of bishops at Rome, Alexandria, Constantinople, Antioch, and Jerusalem, from the first council of Ephesus to the death of Theodosius: ܡܫܠܐ ܕܥܝ ܒܡ ܡܫܘ ܕܥܝ ܐܘܣܒܝܘ ܕܐܦܣܘܣ ܕܣܡ ܥܡ ܐܘܛܝܟܐ ܟܠ . ܐܘܣܒܝܘ ܡܫܘܫܬܐ ܐܝܪܘܦܐ ܕܠ

(sic) ,ܒܚܕܡ ܒܫܝܒܘܢ. Fol. 68 *b*. See Land, p. 118.

2. Of the exile of Dioscorus of Alexandria, and the ordination of Proterius in his stead: ܕܝܘܣܩܘܪ ܒܐܓܪܬܗ ܕܐܬܪܝ ܘܣܝܡܬ ܦܪܘܬܪܝܘܣ ܒܡܟܢܬܗ ,ܒܐܠܟܣܢܕܪܝܐ ܕܒܫܢܬ ܫܒܥ ܡܐܬ ܘܫܢܬ ܚܕ ܕܫܠܛ ܒܐܠܟܣܢܕܪܝܐ . ܒܫܢܬ ܚܡܫ ܡܐܬ ܘܫܢܬ ܚܕ ܕܐܬܚܙܝ ܠܗ ܕܐܬܝ ܡܢ ܐܘܪܫܠܡ . ܒܫܢܬ ܫܬ ܡܐܬ ܘܫܢܬ ܚܕ ܕܐܬܩܛܠ ܒܫܟܡ . Fol. 71 *b*. See Land, p. 124.

3. Of Juvenalis of Jerusalem, and how the monk Theodosius was substituted for him as bishop: ܕܐܬܝ ܒܗ ܡܠܦܢܐ ܕܐܘܪܫܠܡ ܘܐܝܟ ܐܬܚܠܦ ܒܗ ,ܬܐܘܕܘܣܝܘܣ ܒܪ ܡܢܣܝ ,ܡܢ ܒܝܬ ܕܝܪܐ ܕܐܒܐ ܩܕܝܫܐ . ܒܫܢܬ ܫܬ ܡܐܬ ܘܫܢܬ ܚܕ ܕܐܬܝ ܠܐܘܪܫܠܡ ܘܐܬܬܩܒܠ ܒܫܠܡ ܘܐܬܬܩܛܠ ܒܗ ,ܒܐܘܪܫܠܡ ,ܒܫܘܩܐ ܕܒܝܬ ܓܘܪܢܐ . Fol. 72 *a*. See Land, p. 124.

4. Of Peter the Iberian, and his ordination to the bishopric of Gaza: ܕܐܬܝ ܒܗ ܦܝܛܪܘܣ ܕܐܝܒܪܝܐ ܘܐܬܬܩܒܠ ܒܫܠܡ ܒܥܙܐ ,ܒܫܢܬ ܫܒܥ ܡܐܬ ܘܫܢܬ ܚܕ ܕܫܠܛ ܒܐܠܟܣܢܕܪܝܐ . ܒܫܢܬ ܬܪܬܝܢ ܠܐ ܐܬܬܩܛܠ ܒܫܟܡ ,ܒܐܘܪܫܠܡ ,ܒܫܘܩܐ ܕܒܝܬ ܓܘܪܢܐ . Fol. 73 *a*. See Land, p. 126.

5. Of the flight of Theodosius from Jerusalem, and the reinstatement of Juvenalis, with its attendant massacre: ܕܐܬܝ ܒܗ ,ܬܐܘܕܘܣܝܘܣ ܕܐܒܪ ܡܢ ܒܝܬ ܓܘܪܢܐ ,ܒܐܘܪܫܠܡ ,ܒܫܘܩܐ ,ܒܫܢܬ ܫܬ ܡܐܬ ܘܫܢܬ ܚܕ ܕܐܬܝ ܠܐܘܪܫܠܡ ,ܒܫܢܬ ܫܬ ܡܐܬ ܘܫܢܬ ܚܕ ܕܐܬܩܛܠ ܒܫܟܡ . Fol. 73 *b*. See Land, p. 127.

6. Of the miraculous cure of a blind Samaritan, who rubbed his eyes with the blood of those who were massacred: ܕܐܬܝ ܒܗ ,ܒܪ ܫܡܪܝ ܕܐܬܦܩܚ ܒܥܝܢܘܗܝ ,ܒܐܘܪܫܠܡ ,ܒܫܘܩܐ ,ܒܫܢܬ ܫܒܥ ܡܐܬ ܘܫܢܬ ܚܕ ܕܐܬܩܛܠ ܒܫܟܡ . Fol. 74 *a*. See Land, p. 128.

7. Of the appearance of our Lord to Peter the Iberian, bidding him leave Gaza along with the persecuted: ܕܐܬܝ ܒܗ ,ܒܚܠܡܐ ,ܠܦܝܛܪܘܣ ,ܡܪܢ ,ܕܢܦܩ ,ܠܐ ,ܠܥܙܐ ,ܥܡ ,ܕܐܬܪܕܘ ,ܠܐ . Fol. 74 *a*. See Land, p. 128.

8. Of a monk named Solomon, who obtained access to Juvenalis, and upset a basket of earth upon him, and reproached him: ܕܐܬܝ ܒܗ ,ܒܫܠܡܘܢ ,ܒܪ ,ܕܐܬܩܪܒ ,ܠ ,ܠܘܬ ,ܠ ,ܒܐܘܪܫܠܡ . ,ܠ ,ܒܝܬ ,ܒܪ ,ܕܐܬܪ ,ܠ ,ܕܐܬ ,ܠ ,ܒܫܘܩܐ . ,ܠ ,ܒܐܘܪܫܠܡ ,ܠ ,ܕܐܬ ,ܠ ,ܒܫܘܩܐ . Fol. 74 *a*. See Land, p. 128.

9. Of the imprisonment of Theodosius and his death: ,ܒܫܢܬ ,ܬܪܬܝܢ ,ܕܐܬܝ ,ܒܗ ,ܬܐܘܕܘܣܝܘܣ . ,ܒܫܢܬ ,ܫܒܥ ,ܡܐܬ ,ܘܫܢܬ ,ܚܕ ,ܕܐܬܩܛܠ ,ܒܫܟܡ ,ܒܐܘܪܫܠܡ ,ܒܫܘܩܐ ,ܒܫܢܬ ,ܫܒܥ ,ܡܐܬ ,ܘܫܢܬ ,ܚܕ ,ܕܫܠܛ ,ܒܐܠܟܣܢܕܪܝܐ . ,ܒܫܢܬ ,ܬܡܢܝ ,ܡܐܬ ,ܘܫܢܬ ,ܚܕ ,ܕܐܬܚܙܝ ,ܠܗ ,ܕܐܬܝ ,ܡܢ ,ܒܝܬ ,ܓܘܪܢܐ ,ܠ . Fol. 74 *b*. See Land, p. 129.

10. Of the heresy of Joannes Rhetor of Alexandria: ,ܒܫܢܬ ,ܬܪܬܝܢ ,ܕܐܬܝ ,ܒܗ ,ܝܘܚܢܢ ,ܪܛܘܪ ,ܕܐܠܟܣܢܕܪܝܐ ,ܠ (sic) ,ܒܫܢܬ ,ܫܒܥ ,ܡܐܬ ,ܘܫܢܬ ,ܚܕ ,ܕܫܠܛ ,ܒܐܠܟܣܢܕܪܝܐ ,ܒܫܢܬ ,ܫܒܥ ,ܡܐܬ ,ܘܫܢܬ ,ܚܕ ,ܕܐܬܚܙܝ ,ܠܗ ,ܕܐܬܝ ,ܡܢ ,ܒܝܬ ,ܓܘܪܢܐ (sic) ,ܒܚܕܫܒܐ . Fol. 75 *a*. See Land, p. 130.

11. Of the mission of John the Silentiary to the Alexandrians after the death of Dioscorus: ,ܒܫܢܬ ,ܬܪܬܝܢ ,ܕܐܬܝ ,ܒܗ ,ܝܘܚܢܢ ,ܣܝܓܝܐ ,ܕܐܬܚܙܝ ,ܠܗ ,ܠܐ ,ܒܫܠܡ ,ܡܢ ,ܒܝܬ ,ܓܘܪܢܐ . ,ܠ ,ܒܐܠܟܣܢܕܪܝܐ ,ܡܢ ,ܒܝܬ ,ܓܘܪܢܐ ,ܠ

Fol. 76 *a*. See Land, p. 131.

12. Of Anthemius (who was slain by Ricimer,), Severus, Olybrius, and Leo: Fol. 76 *b*. See Land, p. 132.

IV. The introduction to the fourth book is as follows. Fol. 76 *b* (Land, p. 133). (sic) Then follows an index of the chapters. Fol. 77 *a*. See Land, p. 133.

1. Of the ordination of Timotheus "the Weasel" (*Αἴλουρος*, , translated by) as bishop of Alexandria: Fol. 77 *b*. See Land, p. 134.

2. Of the murder of Proterius: Fol. 78 *b*. See Land, p. 136.

3. How many of the clergy, who had taken the side of Proterius, wished to be reconciled to Timotheus, but were hindered by the common people and the more bigoted priests: Fol. 79 *a*. See Land, p. 137.

4. How certain of the clergy proceeded to Rome, and informed Leo of what had happened at Alexandria:

ܒܫܢܬ ܫܠܡ ܕܐܠܦܐ ܕܩܣܛܝܠ ܕܐܠܦܐ ܒܫܢܬ ܫܠܡ ܕܐܠܦܐ ܕܩܣܛܝܠ . Fol. 79 *b*. See Land, p. 137.

5. Of the subsequent proceedings against Timotheus, and what happened at Ephesus to John, the successor of Bassianus: ܥܢܝ ܕܐܬܪܚܫ ܒܐܠܦܐ ܕܐܦܣܘܣ ܥܠ ܫܠܡ ܥܠ ܒܪܚܒܐ ܕܐܦܣܘܣ ܒܫܢܬ ܫܠܡ ܕܐܠܦܐ ܕܩܣܛܝܠ . ܘܒܗܝ ܕܐܬܪ ܒܫܢܬ ܫܠܡ ܕܐܠܦܐ ܕܩܣܛܝܠ ܘܐܬܪ . Fol. 79 *b*. See Land, p. 138.

6. The *Δέησις*, or Petition, of Timotheus to the emperor, setting forth his confession of faith, and arguing against the letter of Leo of Rome: ܡܫܡܪ ܕܐܬܪ ܥܢܝ ܕܐܠܦܐ ܕܐܬܪ ܥܠ ܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ . Fol. 80 *b*. See Land, p. 139.

7. How the bishops who had been at Chalcedon, with the exception of Amphilochius of Side, wrote to the emperor Leo: ܒܫܢܬ ܫܠܡ ܕܐ ܐܬܪ ܕܐܠܦܐ ܥܢܝ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ . Fol. 82 *a*. See Land, p. 142.

8. Letter of Anatolius to the emperor Leo: ܕܐܠܦܐ ܕܐܬܪ ܥܢܝ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ . Fol. 82 *b*. See Land, p. 143.

9. Of the exile of Timotheus Ælurus: ܥܢܝ ܕܐܠܦܐ ܕܐܬܪ ܥܠ ܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ . Fol. 83 *a*. See Land, p. 144.

10. Of the other Timotheus, surnamed ܕܐܠܦܐ ܕܐܬܪ (or ܕܐܠܦܐ ܕܐܬܪ, or Salofaciolus), whom the partizans of Proterius elected bishop: ܥܢܝ ܕܐ ܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ . Fol. 83 *b*. See Land, p. 145.

11. How Timotheus Ælurus was conveyed from Gangra to Cherson (*Χερσών*), through the machinations of Gennadius of Constantinople and his party: ܥܢܝ ܕܐܬܪ . ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ . Fol. 84 *b*. See Land, p. 146.

12. Of Isaiah, bishop of Hermopolis, and the priest Theophilus of Alexandria, the Eutychianists, and how Timotheus wrote against them and excommunicated them: ܕܐܠܦܐ ܕܐܬܪ ܥܢܝ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ . Fol. 85 *a*. See Land, p. 148. In the letter of Timotheus are cited the following authorities: Ambrose of Milan, fol. 90 *a*; Athanasius, foll. 86 *b*, 87 *a*, 89 *b*; Basil, fol. 88 *b*; Chrysostom, fol. 89 *a* and *b*; Cyril of Alexandria, foll. 90 *b*, 91 *a*; Gregory Nazianzen, fol. 88 *b*; Gregory Nyssen, fol. 88 *b*; Gregory Thaumaturgus, fol. 87 *b* (anathemas); Julius of Rome, foll. 87 *a* (two citations, one from an epistle to Dionysius), 88 *b*; and Theophilus of Alexandria, fol. 90 *a*.

The book concludes with a list of the bishops of Rome, Alexandria, Ephesus, Antioch, and Jerusalem, from the council of Chalcedon to the reign of Zeno. Fol. 93 *a*. See Land, p. 163.

V. The introduction to the fifth book, which treats of the reign of Zeno, is as follows. Fol. 93 *a* (Land, p. 163). ܒܫܢܬ ܫܠܡ ܕܐܠܦܐ ܕܐܬܪ . ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ ܕܐܠܦܐ ܕܐܬܪ .

ܐܝܬ ܠܗ ܒܗ ܕܐܢ ܐܝܬ ܠܗ ܒܗ

1. Of the return of Timotheus Ælurus from exile, and how he urged the emperor Basiliscus to write his encyclical letter: Fol. 94 *b*. See Land, p. 165.

2. The encyclical letter of Basiliscus and Marcus: Fol. 95 *b*. See Land, p. 167.

3. The letter of the bishops of the diocese of Asia, assembled at Ephesus, to Basiliscus and Marcus: Fol. 96 *a*. See Land, p. 169.

4. What happened at Constantinople and Ephesus after the publication of the encyclical letter: Fol. 97 *a*. See Land, p. 170.

5. Of Acacius of Constantinople and his anti-encyclical letter, and of Peter of Antioch and Paul of Ephesus; Fol. 98 *b*. See Land, p. 173.

6. Of Martyrius of Jerusalem: His Prosphônêsis (προσφωνησις) is quoted. Fol. 99 *b*. See Land, p. 174.

7. Of John (Talaia), the successor of Timotheus Ælurus, and his partizan the priest Cyrus, and how Peter (Mongus) was restored to his see:

. Fol. 100 *b*. See Land, p. 177.

8. The Henôticon of Zeno: . Fol. 102 *a*. See Land, p. 179.

9. Of the schismatics (*ἀποσχισταί*): . Fol. 104 *a*. See Land, p. 182.

10. Synodical letter of the Council of Antioch under Peter to Peter of Alexandria: . Fol. 105 *a*. See Land, p. 184.

11. Letter of Acacius of Constantinople to Peter of Alexandria: . Fol. 106 *a*. See Land, p. 186.

12. Letter of Martyrius of Jerusalem to Peter of Alexandria: . Fol. 107 *a*. See Land, p. 187.

Here the first volume ends with the doxology. Fol. 107 *b*.

The second volume, which contained books vi.—xii., is entitled, fol. 108 *b*, , "a volume (compiled) from the Ecclesiastical (History) of Zacharias."

VI. The sixth book commences with an index of contents. Fol. 108 *b*. See Land, p. 188.

1. Of those who separated themselves from communion with Peter of Alexandria: . Fol. 108 *b*. See Land, p. 188.

2. Of Nephalius, who brought charges against Peter before the emperor, and of the mission of Cosmas the spatharius to Alexandria: . Fol. 109 *a*. See Land, p. 190.

3. How Cosmas returned by way of Palestine, to take with him to Constantinople Peter the Iberian and the monk Isaiah: . Fol. 110 *a*. See Land, p. 192.

4. Of the mission of Arsenius to Alexandria as prefect: . Fol. 110 *b*. See Land, p. 192.

5. Letter of Fravitas of Constantinople to Peter of Alexandria: . Fol. 111 *b*. See Land, p. 194.

6. The reply of Peter to Fravitas: .

. ܐܝܬܘܗܝ ܕܚܢܢܝܐ ܒܝܬ ܡܫܝܚܐ ܒܝܬ ܚܢܢܝܐ ܠܗ ܐܝܬ ܚܫܒ ܒܝܬ ܡܫܝܚܐ ܕܐܠܟܣܢܕܪܝܐ . Fol. 112 *b*. See Land, p. 196.

7. List of the bishops of Rome, Alexandria, Jerusalem, and Antioch, during the reign of Zeno: ܫܠܡ . ܚܠܦ ܫܢܝ ܕܐܝ ܒܝܬ ܫܡܫ ܫܢܝ ܐܒܐ . Fol. 114 *a*. See Land, p. 199.

VII. The seventh book commences with an index of chapters. Fol. 114 *b*. See Land, p. 200.

1. Of the succession of Anastasius to the throne, and the expulsion of Euphemius, bishop of Constantinople: ܫܢܝ ܐܒܐ ܕܐܢܣܛܣ ܠ ܫܠܛܢ . ܫܢܬ ܫܬ ܐܬܪ ܕܐܦܝܡ ܐܒ ܐܠܦܝܢ ܕܐܦܝܡ ܒܝܬ ܐܦܣܩ ܠ ܐܦ ܒܝܬ ܩܘܣܛܢܛܝܢ . Fol. 115 *a*. See Land, p. 201.

2. Of the insurrection of the Isaurians: ܫܢܝ ܐܒܐ ܕܐܝܣܘܪ ܠ ܠ ܐܬ ܒܝܬ ܩܘܣܛܢܛܝܢ . Fol. 116 *a*. See Land, p. 202.

3. Of the capture of Theodosiopolis by the Persians, and of their besieging Amid: ܫܢܝ ܐܒܐ ܕܐܝܣܘܪ ܫܠܡ ܐܬ ܕܐܡܕ . ܒܝܬ ܐܬ ܫܠܡ ܐܬ ܐܠ ܐܬ ܐܬ ܐܬ

10. Of the Council of Sidon, A. Gr. 823, A.D. 512: ܡܬܟܢܫܐ ܕܣܘܒܐ ܕܥܠ ܫܡܥܘܢ ܕܟܐܦܐ ܘܥܠ ܐܢܕܪܘܢܝܩܘܣ ܕܐܦܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ ܘܥܠ ܫܠܡ ܕܐܦܣܩܘܦܐ ܕܐܢܛܝܟ. Fol. 128 *b*. See Land, p. 225.

11. The δέησις of the Oriental monks and of Cosmas of Ḳinnesrīn, laid before the above mentioned council of Sidon: ܕܥܠ ܒܥܘܬܐ ܕܡܢܙܪܝ ܕܥܠ ܫܠܡ ܕܐܦܣܩܘܦܐ ܕܐܢܛܝܟ ܘܥܠ ܫܠܡ ܕܐܦܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ ܘ

ܫܠܝܛܘܬܐ ܡܫܚܠܦܬ ܒܫ ܫܢ [A.D. 524] ܒܟܠ ܡܕܝܢܬ ܐܝܠܐ ܘܒܟܠ ܡܕܝܢܬ ܡܥܪܒܐ ܘ

Fol. 146 *b*. See Land, p. 255.

2. Of the expedition to the desert of ..., against the Persians: ... Fol. 147 *a*. See Land, p. 256.

3. Of the Persian expedition against Dārā: ... Fol. 147 *b*. See Land, p. 257.

4. Of the battle on the banks of the Euphrates: ... Fol. 148 *a*. See Land, p. 258.

5. Of the defeat of the Persians by Bassus near Maiperḳaṭ, and of the death and capture of several of their generals: ... Fol. 148 *b*. See Land, p. 258.

6. Of the fighting at Maiperḳaṭ, and of the invasion of the Huns: ... Fol. 149 *a*. See Land, p. 259.

7. Of the peace between the Persians and Romans: ... Fol. 150 *a*. See Land, p. 261.

8. Of the rebellion of the Samaritans: ... Fol. 150 *b*. See Land, p. 262.

9. Of the heresy of the Phantasiasts, originated by Julian of Halicarnassus: ... Fol. 151 *a*. See Land, p. 263.

10. The first letter of Julian to Severus of Antioch: ... Fol. 151 *b*. See Land, p. 263. Compare Add. 17,200, no. 1.

11. The reply of Severus: ... Fol. 152 *a*. See Land, p. 264. Compare Add. 17,200, no. 2.

12. The second letter of Julian to Severus: ... Fol. 152 *b*. See Land, p. 265. Compare Add. 17,200, no. 3.

13. The reply of Severus: ... Fol. 153 *a*. See Land, p. 266. Compare Add. 17,200, no. 4.

14. Of the insurrection at Constantinople, and how Hypatius and Pompeius were slain: ... Fol. 156 *a*. See Land, p. 271.

15. Of the bishops who were recalled from

exile to Constantinople, and their confession of faith: ܡܐܡܪܐ ܕ ܥܠ ܐܬܚܫܒܘ ܒܝ ܡܠܟܐ ܩܘܣܛܢܛܝܢ . ܘܒܝ ܡܫܬܡܗ ܡܠܝ ܕܐܝܡܢܐ ܕܒܝ ܐܬܩܪܝ (sic) ܕܥܠ ܐܝܡܐ . ܕܐܚܕ ܡܢ ܐܒܗܬ ܩܕܝܫܐ ܠܐܝܟ ,ܡܐܡܪܐ ܕܐܚܕ ܠܐ ܡܫܬܡܥ ܐܝܟ ܐܝܡܐ . Fol. 157 *a*. See Land, p. 272.

16. Apology of Severus, addressed to the emperor: ܡܐܡܪܐ ܡܢ ܐܬܚܫܒܘ ܒܝ ܐܝܓܪܬܐ ܕܐܝܓܪܬܐ ܕܥܠ ܐܝܓܪ ܐܬܚܫܒ ܒܝ ܐܝܓܪ ܐܚܪ ܐܝܓܪ ܐܝܟ ܐܚܕ ܐܝܓܪ ܐܝܟ ܐܝܡܐ . ܐܝܓܪ . Fol. 161 *a*. See Land, p. 279.

17. Of the conquest of Africa by Belisarius: ,ܫ . ܡܐܡܪܐ ܕ ܥܠ ܐܬܚܫܒ ܒܝ ܐܝܓܪ ܒܠܝܣܪܝܘ ܕܐܬܐ ܡܢ ܒܝܙܢܛܝܐ . Fol. 164 *b*. See Land, p. 285.

18. Of the capture of Rome by Belisarius: . ܐܝܓܪ ܐܝܓܪ ܡܢ ܐܬܚܫܒ ܒܝ ܐܝܓܪ ܒܠܝܣܪܝܘ ܕܐܬܐ ܡܢ ܒܝܙܢܛܝܐ ܥܠ ܐܝܡܐ . Fol. 165 *b*. See Land, p. 287.

19. How Severus presented himself before the emperor at Constantinople: ܡܐܡܪ ܒܝ ܐܝܓܪ ܐܚܪ ܥܠ ܐܬܚܫܒ ܐܝܓܪ ܐܚܕ ܒܝ ,ܐܝܓܪ ܒܠܝܣܪܝܘ ܕܐܬܐ . Fol. 166 *a*. See Land, p. 288.

20. Letter of Severus to the Oriental priests and monks, regarding his quitting Constantinople: ܐܝܓܪ ܐܝܓܪ ܐܬܚܫܒ ܒܝ ܐܝܓܪ ܐܚܪ ܐܝܓܪ ܐܝܓܪ ܐܚܕ ܐܝܓܪ ܐܝܓܪ ܐܚܕ ܐܝܓܪ ܐܝܓܪ ܐܝܓܪ

3. Of the priest Cyrus of ܠܟܝܡ, who was burned at Amid: ܥܠ ܡܝܬܗ ܕܩܘܪܐ ܟܗܢܐ ܕܠܟܝܡ ܡܢ ܐܡܝܕ ܕܐܬܩܛܠ ܒܐܡܝܕ. This chapter is wanting.

4. Letter of Rabūlas of Edessa to Gamalinus of Perrhe: ܡܢ ܪܒܘܠܐ ܐܦܣܩܦܐ ܕܐܘܪܗܝ .... ܠܓܡܠܝܢܘܣ ܩܣܝܫܐ ܕܦܝܪܗܐ. Fol. 182 *a*. See Land, p. 316, and Overbeck, S. Ephræmi Syri etc. Opera Selecta, p. 231.

5. Of the Dedication of the Church at Antioch, celebrated by Ephraim, and of the synod of bishops of the dioccse: ܥܠ ܚܢܟܐ ܕܒܝܬ ܩܘܕܫܐ ܕܐܢܛܝܟ̈ܝܐ ܒܫܢܬ ܐܠܦ ܘܫܬ̈ܡܐܐ ܕܐܦܪܗܛ ܩܫܝܫܐ ܘܟܢܫܐ ܕܟܠ ܥܡܡܐ. Fol. 185 *a*. See Land, p. 322. This chapter is imperfect. The greater part of the writing on fol. 185 *b*, 2nd column, has been erased, and in its place there is written the beginning of a metrical discourse of Jacob of Batnae on the Transfiguration: ܡܐ ܕܟܬܝܒ ܒܝܥܩܘܒ ܒܪ ܐܘܪܗܝ ܥܠ ܬܘܒ ܒܗ ܡܪܢ ܒܫܒܚܐ ܕܬܫܒܚܬܐ ܕܐܬܪ ܚܙܘܬ ܦܓܪ ܡܪܢ ... ܒܗ (sic) ܒܫܒܚܐ ܕܬܫܒܚܬܐ. See Assemani, Bibl. Or., t. i., p. 328, no. 187.

The remaining chapters of the book are lost, but their headings have been preserved on fol. 180 *b*. See Land, pp. 314 and xxii.

XI. The eleventh book has entirely perished.

XII. Of the twelfth book the introduction and the first three chapters are wanting.

1. The fourth chapter is imperfect at the beginning. The remaining portion treats of a likeness of our Saviour, which was discovered by a woman in a spring of water, the miracles wrought by it, etc. Fol. 186 *a*. See Land, p. 324.

2. Of a shower of dust that fell from heaven: ܥܠ ܡܛܪܐ ܕܥܦܪܐ ܕܢܚܬ ܡܢ ܫܡܝܐ ܒܙܒܢ ܫܠܡܐ ܕܐܬܩܛܠ ܒܗ ܡܪ ܐܒܪܗܡ ܩܫܝܫܐ. Fol. 186 *b*. See Land, p. 325.

3. Of the priest Basiliscus of Antioch who came with the dux ܬܐܘܕܘܪ to Amid: ܥܠ ܐܝܟ̈ܢܐ ܕܩܪܝܒ ܠܗ ܠܬܐܘܕܘܪ ܩܘܣ ܕܐܬܐ ܠܐܡܝܕ ܘܥܠ ܡܘܬܗ ܕܒܪ ܩܘܣ ܒܐܡܝܕ. Fol. 187 *a*. See Land, p. 325.

4. "A delineation of the habitable world," *σκάριφος τῆς οἰκουμένης*, said to have been originally composed for Ptolemy Philomĕtor: ܥܠ ܟܬܒܐ ܕܐܬܪ ܥܒܕ ܠܦܛܠܡܝܣ ܦܝܠܘܡܛܘܪ ܡܠܟܐ ܕܡܨܪ̈ܝܢ. Fol. 187 *b*. See Land, pp. 327 and xxiii. This copy is imperfect at the end. See Add. 14,620, no. 11.

[Add. 17,202.]

DCCCCXX.

Vellum, about 11⅛ in. by 7½, consisting of 159 leaves, a few of which are slightly stained and torn, especially foll. 1, 3, 23, 83, and 109. The quires, signed with letters, were originally about 20 in number, but the volume now ends with the eighteenth. The tenth quire is also lost, and the first and twelfth are imperfect, leaves being wanting at the beginning, and after foll. 2, 83, and 96. Each page is divided into two columns, of from 30 to 38 lines. This volume is written in a good, regular Estrangĕlā of the viith cent., perhaps by the same scribe as Add. 14,647. It contains—

The third part of the Ecclesiastical History of John, bishop of Asia or Ephesus (see Assemani, Bibl. Or., t. ii., pp. 83, seqq., and Land, "Joannes Bischof von Ephesos, der erste syrische Kirchenhistoriker," Leyden, 1856):

ܕܐ . ܟܬܒ̈ܐ ܕܡܫܟ̈ܚܝܢ ܒܗ̇ ܟܬ̈ܒܐ ܕܫ̈ܒ̈ܥ (see foll. 57 *b*, 117 *a*, 128 *b*). The running title, e. g. foll. 3 *b* and 4 *a*, is ,ܟܬ̈ܒܐ ܕܫ̈ܒ̈ܥ ܕܡܫܟ̈ܚܝܢ ܒܗ̇ . ܫܘܡ . ܫܒ̈ܥ ܡ̈ܐܡ̈ܪ̈ܐ ܕܟ̈ܠ ܚܕ ܘܚܕ It is divided into six books, each book being preceded by an index of contents.

Book i., 42 chapters. Fol. 1 *a*. Of these there are lost, chh. 1 and 2, the beginning of ch. 3, the end of ch. 4, chh. 6—8, and the beginning of ch. 9.

Book ii., 52 chapters. Fol. 24 *b*.

Book iii., 56 chapters. Fol. 56 *b*. Of these chh. 44—56 are lost, and ch. 43 is imperfect at the end.

Book iv., 61 chapters. Fol. 84 *a*. Of these there are lost, chh. 1—4, the greater part of ch. 5, the end of ch. 22, chh. 23—29, and the greater part of ch. 30.

Book v., 23 chapters. Fol. 116 *a*.

Book vi., 49 chapters. Fol. 127 *b*. Chh. 38—49 are entirely lost, and of ch. 37 only a small portion remains.

This valuable work has been edited by Dr. Cureton, "the Third Part of the Ecclesiastical History of John, bishop of Ephesus," Oxford, 1853; and translated into English by the Rev. R. Payne Smith, Oxford, 1860. There is also a German translation by Dr. J. M. Schönfelder, "Die Kirchengeschichte des Johannes von Ephesus," München, 1862.

[Add. 14,640.]

DCCCCXXI.

Paper, about 12 in. by 7, consisting of 23 leaves, all of which are more or less stained and torn. There are from 36 to 40 lines in each page. This volume is written in a good, regular hand of the xth or xith cent., and contains—

Fragments of a Chronicle, in continuation of the Chronicle of Eusebius of Cæsarea, composed, as it would seem, by Jacob of Edessa : ܕܡ̈ܐ ,ܒ̈ ܕܟ̈ܬ̈ܒ̈ܐ ,ܒ̈ ܕܟ̈ܬ̈ܒ̈ܐ ܕܡ̈ܐ . ܕܡ̈ܐ ܕܡ̈ܐ ܕܡ̈ܐ .

The introduction begins with the following outline of the plan and contents of the work.* Fol. 1 *b*. ܐ̈ ,ܒ̈ ܕܟ̈ܬ̈ܒ̈ܐ ,ܒ̈ ,ܐ̈ ,ܒ̈ ,ܐ̈ ,ܒ̈ ,ܐ̈

ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܐܬ ܠܐ ܡܫܬܟܚ ܠܟ ܐܠܐ ܐܢ ܐܬ ܡܫܬܟܚ ܠܟ

The introduction was, therefore, divided into four sections.

Section I. treated of the Canon of Eusebius and the error of three years in his calculation. It commences on fol. 2 *a* with the rubric, : ܫܘܫܒܢܐ ܕܩܝܣܪ ܗܘ ܕܥܒܕ ܠܟܠ ܣܢܗ ܘܣܢܗ ܒܟܠ ܫܒܥ ܫܢܝܢ ܘܫܒܘܥܐ ܕܫܒܘܥܐ .

Section II. treated of the Dynasties which were contemporary with the Roman Empire, but were omitted by Eusebius. It begins on fol. 7 *a* with the rubric: ܟܬܒ ܡܠܟܐ ܕܡܠܟ ܥܠ ܟܠ ܡܠܟܘܬܐ ܕܥܠ ܐܪܥܐ ܘܠܐ ܐܫܬܟܚ ܒܟܬܒ ܫܘܫܒܢܐ ܕܩܝܣܪ ܗܘ ܕܥܒܕ ܠܟܠ ܣܢܗ ܘܣܢܗ ܒܟܠ ܫܒܥ ܫܢܝܢ ܘܫܒܘܥܐ ܕܫܒܘܥܐ .

Section III. explained what Dynasties were co-ordinated by Jacob with the Roman Empire. The small fragment fol. 9 seems to belong to this section.

Section IV. contained separate Chronologies of each of these Dynasties.

Then followed the Chronological Canon, commencing, on fol. 10 *a*, with Olympiad CCLXXVI., ܫܢܬ ܫܡܝܢ ܘܫܒܥ ܐܠܦܝ, and ending in this mutilated manuscript with Olympiad CCCLII., ܫܢܬ ܫܡܝܢ ܘܫܒܥ ܐܠܦܝ. The last monarchs mentioned are Heraclius I. of Constantinople, ܗܪܩܠ; Ardeshīr III. of Persia, ܐܪܕܫܝܪ ܒܪ ܫܪܝܪ; and Abū Bakr, ܐܒܘ ܒܟܪ, the successor of Muḥammad.

[Add. 14,685.]

DCCCCXXII.

Paper, about $8\frac{7}{8}$ in. by $6\frac{1}{8}$, consisting of 362 leaves. The quires, signed with letters, are 36 in number. Each page is divided into two columns, of 28 lines. This manuscript is written in a good Nestorian hand, with numerous vowel-points, etc., and is dated A. Gr. 2020—21, AD. 1709-10. It contains—

1. The work entitled ܡܥܪܬܐ ܕܟܘܢܣ, or "the Cave of Treasures," a compendious history of the world from the Creation to the Advent of our Lord, falsely ascribed to Ephraim. Title, fol. 3 *b*: ܒܫܡ ܡܪܝܐ ܥܒܕ ܡܥܫܐ ܡܥܓܡܥ ܠܡܒܕܐ ܫܡܝܐ ܘܐܪܥܐ ܘܟܠ ܡܐ ܕܒܝܢܝܗܘܢ ܐܬ ܒܥܬܟ ܡܥܪܬܐ ܕܟܘܢܣ ... ܕܐܦܪܝܡ ܩܕܝܫܐ . See Assemani, Bibl. Or., t. ii., p. 498, no. xvii., and t. iii., pars 1, p. 281, no. 2; and compare Dillmann, Das christliche Adambuch des Morgenlandes, p. 9.

2. A tract on the holy Eucharist and Baptism, entitled "the Question of Mār Simeon Cephas" (Simon Peter), fol. 50 *b*; ܫܐܠܬܐ ܕܡܪܝ ܫܡܥܘܢ ܟܐܦܐ . ܘܟܠ ܫܡܫܬܐ ܡܫܬܥܐ . ܡܢ ܕܢܐ ܕܡܫܬܘܬܦ ܒܗ ܐܢܫ ... ܐܝܟ ܕܐܬܐ ܡܪܝ ܫܡܥܘܢ ܟܐܦܐ ܠܫܐܠ ܠܡܪܝ ܝܫܘܥ ܡܫܝܚܐ . ܐܡܪ ܠܗ ܡܪܝ ܫܡܥܘܢ ܟܐܦܐ ܠܡܪܝ ܝܫܘܥ ... ܡܪܝ ܫܐܠ ܠܟ ܥܠ ܡܕ ܐܡܪ . ܐܡܪ ܠܗ

See Assemani, Bibl. Or., t. ii., p. 498, no. xvii.; t. iii., pars 1, p. 281, no. 2, and p. 309, note 1.

3. A tract entitled "the Question of Ezra the Scribe, when he was in the desert with his disciple Carpus;" or "the Vision of Ezra the Scribe regarding the Kingdom of the Ishmaelites" (the Arabs). Title:

ܫܐܠܬܐ ܕܥܙܪܐ ܕܣܦܪܐ ܟܕ ܗܘܐ ܒܡܕܒܪܐ ܥܡ ܬܠܡܝܕܗ ܟܪܦܘܣ ܐܘ ܚܙܘܬܐ ܕܥܙܪܐ ܣܦܪܐ ܥܠ ܡܠܟܘܬܐ ܕܒܢܝ ܗܓܪ . Beginning, fol. 54 *b*:

ܥܠ ܡܐ ܕܫܐܠ ܠܗ ܐܢܐ ܥܙܪܐ ܣܦܪܐ ܠܡܪܝ ܐܢܐ ܫܡܥ ܠܟ ܡܪܝ ܘܐܬܐ ܠܝ ܐܝܟ ܐܡܪ ܠܝ

4. The Testament of Adam: ܝܘܬܪܢ ܕܐܕܡ ܩܕܡܝܐ . Beginning, fol. 57 *b*: ܒܫܡܗ ܕܐܠܗܐ ܩܕܝܫܐ ܕܒܪܐ ܟܠ ܒܪܝܬܐ ܕܐܬܐ ܠܥܠܡ ܠܡ ܐܠܐ ܒܝܕ ܚܕ ܒܠܚܘܕ ܡܢ ܦܘܡܗ ܕܐܠܗܐ . ܐܕܡ ܩܕܡܝܐ ܐܒܘ ܕܟܠ ܐܢܫܐ ܐܢܐ ܗܘܝܬ ܒܥܠܡ ܕܐܬܝ ܐܠ ܓܢܬ ܥܕܢ ܕܐܟܠ ܡܢ ܐܝܠܢ ܐܝܠܢ ܕܐܬ ܒܗ ܚܛܝܬܐ ܘܐܬ ܒܗ ܡܘܬܐ ܠܟܠ ܒܢܝ ܐܢܫܐ ܘܐܢܐ ܐܬܝ ܠܟ ܒܪܝ ܫܝܬ ܘܐܠ ܬܗܘ ܐܢܫܝ ܐܠܗܐ ܐܠܐ ܐܢ ܬܫܡܪܘܢ ܠܦܘܩܕܢܝ ܕܐܒܘܟܘܢ ܘܐܢ ܠܐ ܬܫܡܪܘܢ ܠܦܘܩܕܢܝ ܕܐܒܘܟܘܢ ܐܬܝ ܐܢܐ ܘܐܫܕ ܠܟܘܢ ܒܝܕ ܚܕ ܘܐܬ ܒܗ ܡܘܬܐ ܠܟܠ ܒܢܝ ܐܢܫܐ ܘܐܢܐ ܐܬܝ ܠܟ ܒܪܝ ܫܝܬ ܘܐܠ ܬܗܘ ܐܢܫܝ ܐܠܗܐ ܐܠܐ ܐܢ

8. The work called "the Bee," compiled by Solomon, metropolitan of Pĕrath Maishān or al-Baṣra, fol. 81 *b*: ܟܬܒ ܕܡܫܬܐ ܕܫܠܡܘܢ ܡܛܪܦܠܝܛܐ ܕܦܪܬ ܡܫܝܢ ܘܒܨܪ ܕܡܫܡܗ ܕܒܝܬܐ ܘܒܗ ܐܝܬ ܠܗ ܥܠ ܟܠ ܡܕܡ ܕܒܥܠܡ ܘܒܗ ܡܬܦܠܓ

ܒܪܝܫ ܥܠܡܐ ܡܠܟܐ ܐܡܝܢ .
ܚܕ ܒܝ ܡܢܝܢ ܡܢܟܠ ܠܚܕ
ܐܢ ܐܢ ܒܝ ܡܫܠ ܡܫܠ . ܡܫܠ
ܡܚܫ . ܒܟ ܠܥܡ ܥܡ ܡܟ
ܠܚܝ . ܠܟ ܒܡܠܟ ܒܝ ܫܪ
ܩܕܡ ܟܠ ܡܫܠ ܡܫ . ܡܡܕ ܪܢ
ܒܡܫ . ܒܠܡ ܥܡ ܡܥ
ܫܘܒ . ܕ ܡܥܡ ܒܡܠ . ܕ
ܡܥܡ ܠܟ . ܒܒ ܡܢ ܕܡ
ܡܡܕ ܠܟ ܫܡ ܡܢ ܫܦ
ܐ . ܡܢ ܡܡ ܠܟ ܡܢ ܕܡ
ܡܫ .

10. The history of Shalīṭā, the disciple of Eugenius, ܬܫܥ ܕܡܪ ܥܠܝܐ .
Fol. 232 *b*.

11. The martyrdom of Mamas at Cæsarea in Cappadocia, ܬܫܥ ܕܡܪ ܩܛ ܕܒ ܩܣܪܝܐ ܕܩܦܛܘܩܝܐ .
Fol. 253 *a*. See Add. 14,645, no. 38.

12. The history of Alexander the Great: ܬܫܥ ܕܐܠܟܣܢܕܪ ܕ ܡܠܟܐ ܕܡܩܕܘܢ :: ܐܪ ܒ . Beginning, fol. 258 *b*: ܒܪܫ ܒܪ ܐܢ ܫܡ ܐܠܗ ܒܪ ܐܢ ܫ ܐ ܒ ܐ ܒ ܐ ܒ

ܕܐ ܠܟ ܗܘ ܡܫܟܚ ܚܕܐ ܕܡܕܢܗ
ܟܘ ܠܐܡܝ ... ܡܕ ܕܚܡܫ ܕܐ
ܬܗ ܗܘ ܡܡ : ܚܕܐ ܕܕܚܡܫ
ܠܐܡܝ ... ܡܕ ܕܚܡܫ ܐܐ ܠܡܕ
ܗܘ ܡܡ ܚܕܐ ܕܚܡܫ
ܠܐܡܝ ... ܡܕ ܠܚ ܕܠ ܚܡܫ .
ܚܕܐ ܕܡܟ ܡܓܫ ܠܐܡܝ ...

The Hebrew Alphabet is written on foll. 1 *a*, 3 *a*, and 361 *b*.

On fol. 362 *b* we read in Hebrew letters: אהיה אשר היה (sic) איל שדי אדוני מריא צבאות חטר קס נורגיס יסלם עלי עזרא; and below, in Syriac:

ܒܫ ܦܥܠܦ ܒܝ ܦܦ ܠܕܒܫ
ܠܗܝ ܦܥܫ ܠܒܦܠܗ ... ܥ
ܒܝ (sic).

On fol. 253 *a* we find part of Ps. xxii., written in Hebrew characters, viz. vv. 17—21: בזעו אידי ורגלי ..... ופצה מן חרבא לנפשי.

[Add. 25,875.]

ܒܫܥܥ ... ܠܦܟ ܕܐ ܠܡ ܒܕ
ܢܡܠܒܟܦ . ܦܐ ܒܡܠܐ ܠܫܒ
ܒܡܙܒ ܠܡ , ܡܡ . ܡܡܦܒ
ܡܐ ܥܫܫ ܢܦܫ . ܡܥ .

The colophon, fol. 361 *a*, is similar to the previous ones. ܥܠܡ ܡܥܡ
ܒܣܡ , ܡܒܫܦ , ܒܠܦܥ .
ܡܠܐ ܒܩܡ ܕܐ ܦܠܦ .
ܕܫܒ ܒܡ ܡܥܡ ܒܠܒ ...
ܦܒ ܡ ... ܦ ... ܦ ... ܡ
ܠܡܦܥ ... ܦ ... ܦ ... ܡ
ܡܒ ... ܦ ... ܦ ... ܡ
ܡܒ ... ܦ ... ܦ ... ܡ
ܡܒ

LIVES OF SAINTS, ETC.

COLLECTED LIVES.

DCCCCXXIII.

Vellum, about 11⅝ in. by 8⅞, consisting of 181 leaves, a few of which are slightly stained and torn, especially foll. 1, 2, 10, 118—120, 180, and 181. The quires, 19 in number, were originally signed with both letters and arithmetical figures (e.g. foll. 30, ܐ ; 70, ܒ ; and 90, ܓ); but they have been renumbered with letters only, in one or two places incorrectly. Each page is divided into two columns, of from 32 to 37 lines. This volume is written in a fine, regular Estrangĕlā of the vith or viith cent., with the exception of fol. 2, which is a paper leaf of the xiith or xiiith cent. It contains—

1. Foll. 2—117. Histories of the Solitary Brethren of the Egyptian Desert, composed, according to the Syriac title, by Palladius, the disciple of Evagrius, for the chamberlain Lausus: ܣܓܝܐ ܕܒܝܬ ܐܒܗ ܕܡܪܝ ܐܦܪܝܡ ܩܫܝܫܐ ܕܐܬܚܙܝ ܒܫܡܗ ܕܠܘܣ ܦܛܪܝܩܐ ܕܒܝܬ ܩܕܡܝܐ. The work is divided into two parts.

a. Part first, fol. 2 *b*, ܣܓܝܐ ܕܒܝܬ ܐܒܗ ܕܡܪܝ ܐܦܪܝܡ ܩܫܝܫܐ, beginning: ܡܢ ܝܘܡ ܕܐܬܝܗܒ ܠܢ ܡܠܟܐ ܩܘܣܛܢܛܝܢ ... ܐܝܟ ܕܐܬܝܗܒ ܠܢ ... ܒܣܘܦܗ ܕܟܬܒܐ ... ܘܐܝܟ ܕܐܬܝܗܒ

the author. Fol. 58 *b*: ܐܝܟ ܕܐܡܪ ܠܗ ܒܝܬ ܠܟ ܠܡܐܡܪ ܥܡ ܩܕܝܫܐ ; and again, fol. 117 *b*: ܐܝܟ ܕܐܡܪ ܠܗ ܒܝܬ ܠܟ ܠܡܐܡܪ ܥܡ ܩܕܝܫܐ .

Subscription, fol. 117 *b*: ܫܠܡ ܠܡܪܝ ܡܪܝ ܐܒܗ ܕܟܠ ܛܒܐ ܐܡܝܢ .

2. Foll. 118—181. Histories of the Egyptian Fathers, composed by Palladius, bishop of Helenopolis, the disciple of Evagrius, at the request of Lausus the chamberlain (*πραιπόσιτος τοῦ κοιτῶνος*) of the emperor Theodosius: ܫܠܡ ܡܪܝ ܐܒܗ ܕܟܠ ܛܒܐ . It begins with the epistle of Heraclides of Cappadocia to Lausus: ܠܡܪ ܒܪ ܐܡ ܠܟ ܠܡܐܡܪ ܥܡ ܩܕܝܫܐ ; (compare Rosweyde, Vitæ Patrum, ed. 1615, p. 705); after which we find a second title, fol. 118 *b*: ܫܠܡ ܠܡܪܝ ܐܒܗ ܕܟܠ ܛܒܐ . Subscription, fol. 180 *a*: ܫܠܡ ܠܡܪܝ ܐܒܗ ܕܟܠ ܛܒܐ .

As an appendix, fol. 180 *a*, the translator gives a passage which he found, in a copy of the original, after the account of John of Lycos (above, fol. 118 *b*): ܫܠܡ ܠܡܪܝ ܐܒܗ ܕܟܠ ܛܒܐ , beginning: ܐܝܟ ܕܐܡܪ ܠܗ ܒܝܬ ܠܟ ܠܡܐܡܪ ܥܡ ܩܕܝܫܐ .

Some portions of this work have been edited by pupils of the late Professor Tullberg of Upsala, under the title of "Libri qui inscribitur Paradisus Patrum partes selectæ," Upsala, 1851; viz.—

1. John of Lycos. See fol. 118 *b*.
2. Ephraim, deacon of Edessa. See fol. 124 *b*.
3. Chronius of Phœnicia. See fol. 121 *b*.
4. Jacob the lame (ܝܥܩܘܒ ܣܚܝܐ). See fol. 121 *b*.
5. Paul, the disciple of Antony, and
6. Pachomius; both apparently wanting in this manuscript.
7. On holy women. See fol. 126 *b*.
8. The virgin ܬܐܘܪ (or Taōr). See fol. 127 *b*.
9. The virgin Collūthus (*Κόλλουθος*). See fol. 127 *b*.
10. A virgin who fell and repented. See fol. 135 *a*.
11. Abbā Elias. See fol. 136 *a*.

From the above, and from the table of contents given by Assemani in the Bibl. Orient., t. i., p. 608, we perceive that the Syriac copies of this work differ as much from one another as the Greek.

On fol. 1 *a* there is a note stating that the manuscript belonged to one Simeon bar Ḥadbĕ-shabbā, from Salamya (ܣܠܡܝܐ, سلمية): ܐܡܝܢ ܫܠܡ ܠܡܪܝ ܐܒܗ ܕܟܠ ܛܒܐ .

A note on fol. 181 *b* mentions that it was bequeathed by him to the convent of S. Mary Deipara: ܗܢܐ ܣܦܪܐ ܕܚܝܐ ܕܡܪܝܡ ܕܗܢܐ ܕܒܝܬ ܥܕܬܐ ܕܡܪܝܡ ܕܝܠܕܬ ܐܠܗܐ . ܥܠ ܡܢ ܕܢܫܒܚ ܠܗ ܠܥܠܡ ܐܡܝܢ . ܘܡܢ ܕܢܫܬܪ ܠܗ ܘ

Another, but still ancient, hand has added the words ..., the last of which, read by the alphabet of Bardeṣanes, gives the name ... or Stephen.

A more recent note, on fol. 1 *a*, states that the book was presented to the convent of S. Mary Deipara by one Yeshūa' bar Moses, from a place called ....

On fol. 2 *a* there is a short index of lessons from the Gospels for the Sundays in Lent, written in a hand of about the xth cent.; and on foll. 97 *b* and 98 *a* we find the passage 1 Samuel, ch. xvi. 1—11, inelegantly written, but of about the same date.

The writing on fol. 98 *b* is too much effaced to admit of decipherment.

[Add. 17,176.]

DCCCCXXV.

Vellum, about 10¾ in. by 8⅝, consisting of 134 leaves, many of which are much stained by water, especially foll. 1—29 and 106—118. Foll. 1, 3, 47, 130, 131, and 134, are also more or less torn. The number of quires is uncertain, but there are old signatures running as high as ... (fol. 112 *a*). Leaves are wanting at the beginning and end, and also after foll. 3, 11, 19, 29, 37, 47, 55, 118, 127, and 132. Each page is divided into two columns, of from 21 to 29 lines. This volume is written in a fine Estrangĕlā of the vi^th^ cent., and contains—

1. The Histories of the Egyptian Solitaries by Palladius. Imperfect. Running title, e. g. fol. 1 *b*, ... Subscription, fol. 61 *a*, ..., to which an oriental monk, named Zākhē, has added: ... It is divided into 18 histories of holy men and women, of various lengths; but is slightly imperfect at the end, concluding with the words, fol. 118 *b*, ...

2. Another work of Palladius, or rather of Hieronymus, entitled: .... Beginning, fol. 61 *a*: ...

3. The first part of the history of the Man of God (Alexius) from Rome, in the time of Rabūlas, bishop of Edessa. Fol. 119 *a*. Imperfect at the beginning. See Add. 14,649, no. 3. Subscription, fol. 125 *a*: ܥܠ ܟܠ ܚܕ ܡܢ ܗܢܘܢ ܕܟܬܒ ܐܓܪܬܐ ܗܕܐ .

4. The martyrdom of Paphnutius, ܫܗܕܘܬܐ ܕܦܦܢܘܬܝܘܣ . Fol. 125 *b*. Imperfect. See Add. 14,645, no. 23.

On the lower margin of fol. 53 *b* an Arab reader, called Yaḥyā, has recorded his name, in a good hand, seemingly of the ixth cent.: يرب لا تغفل عن عبدك يحيا ارحمه برحمتك , i. e. يَا رَبِّ لَا تَغْفُلْ عَنْ عَبْدِكَ يَحْيَا ارْحَمْهُ بِرَحْمَتِكَ .

[Add. 17,177.]

DCCCCXXVI.

Paper, consisting of 44 leaves, a great part of every one of which has been torn away. It is imperfect both at the beginning and end. The writing is a good, cursive character of the xiiith cent., but the last six leaves are in a different hand from the rest. This manuscript appears to have contained—

The work of Palladius on the Lives of the Egyptian Fathers.

[Add. 14,676, foll. 43—86.]

DCCCCXXVII.

Two vellum leaves, much stained and mutilated, written in a neat, current hand of the viiith cent. They contain—

1. Answers of the Egyptian Fathers, ܡܐܡܪ ܕܐܒܗܬ ܡܨܪܝܐ ܩܕܝܫܐ , in the form of a dialogue between ∞ (i. e. ܐܒܐ) and ⊀ (i. e. ܐܡܐ). Imperfect at the beginning.

2. Doctrine of the Egyptian Fathers regarding the fear of God, ܡܐܡܪ ܕܐܒܗܬ ܡܨܪܝܐ ܩܕܝܫܐ ܥܠ ܕܚܠܬܐ ܕܐܠܗܐ [ܕܚܟܡܬܐ] . Very imperfect.

[Add. 17,215, foll. 46, 47.]

DCCCCXXVIII.

Vellum, about 8¼ in. by 6¼, consisting of 184 leaves, some of which are much stained and slightly torn, especially foll. 1, 40—43, 48, 57, and 184. The quires, signed with letters, are 19 in number. Leaves are wanting after foll. 1 and 8. There are from 23 to 30 lines in each page. This volume is written in a good, regular hand, and dated A. Gr. 1240, A.D. 929. It contains—

1. The Lives of the Egyptian Fathers by Palladius, or, as it is here called, "the work of Palladius on the profitable counsels of the holy Fathers," in a redaction different from that contained in Add. 12,173 (see Add. 17,264, fol. 65 *b*, and Add. 17,263). From the description given by Thomas Maragensis in Assemani's Bibl. Or., t. iii., pars 1, pp. 145, 146, it would appear to be the work of the monk 'Anān-Yeshūa'. Title, fol. 1 *b*: ܡܐܡܪ ܕܐܒܗܬ ܡܨܪܝܐ ܩܕܝܫܐ ܥܠ ܕܚܠܬܐ ܕܐܠܗܐ : ܕܐ (sic) ܕܫܪܪ ܒܪ ܡܪܝ ܕܫܘܝ ܕܐܦܦܐ : ܕܐ ܕܫ

Chap. 2. ܒܗܘ ܠܐ : ܡܝܬܐ ܥܠ ܕܐܬܟܠ ܒܨܘܡܐ ܘܒܫܝܢܐ, on fasting, abstinence, and other severities. Fol. 10 *a*.

Chap. 3. ܒܝܢ ܠܐ : ܟܠܐ ܥܠ ܕܐܬܟܠ ܒܩܪܝܢܐ : ܠܠܝܐ ܕܫܡܐ : ܒܟܐ ܕܐܬܟܠ ܒܫܘܒܚܐ ܘܒܥܠܘܬܐ : ܕܐܬܚܙܝ, on the reading of the Scriptures, and watching by night, and singing of psalms at the services, and constant prayers. Fol. 14 *a*.

Chap. 4. ,ܫ ܠܐ : ܒܟܝ ܥܠ ܕܐܬܟܠ ܕܐܦ ܠܐ ܢܒܟܝܢ ܠܚܛܗܝܢ : ܒܟܐ ܕܐܬܟܠ ܒܟܠ ܫܥܐ, that we should weep for our sins, and mourn at all hours. Fol. 17 *a*.

Chap. 5. ܟܐ : ܣܟܘܬܐ ܥܠ ܕܐܬܟܠ ܒܡܣܟܢܘܬܐ, on poverty. Fol. 19 *b*.

Chap. 6. ܟܐ : ܣܒܪܐ ܥܠ ܕܐܬܟܠ ܒܣܒܪܐ, on endurance. Fol. 22 *a*.

Chap. 7. ܟܐ : (sic) ܟܥܐ ܥܠ ܕܐܬܟܠ ܒܫܡܥ ܩܠܗ ܕܐܠܗܐ ܘܠܐܒܗܬܢ ܩܕܝܫܝܢ, on obedience to God, and to our fathers and brethren. Fol. 29 *a*.

Chap. 8. ܟܐ : ܡܚܫܒܬܐ ܥܠ ܕܐܬܟܠ ܒܡܚܫܒܬܐ ܡܬܩܢܐ ܒܟܠ ܡܠܬܐ ܘܥܒܕܐ ܘܡܠܠܐ, on proper circumspection in our thoughts, words and actions. Fol. 31 *a*.

Chap. 9. ܟܐ ܠܐ : ܟܥܐ ܥܠ ܕܐܬܟܠ ܒܪܚܡܐ ܘܟܒܘܢ ܒܣܒܪܐ, on love and compassion, and the receiving of strangers (or guests). Fol. 50 *b*.

Chap. 10. ܟܐ : ܡܗܝܢ] ܥܠ ܕܐܬܟܠ : ܒܟܠ ܒܢ ܐܢܫ ܠܡܬܚ : ܒܟܐ ܕ[ܐܬܟܠ ܒܟ ,ܫ ܠܐ] ܒܢ ܐܢܫ ܕܢܚܫܒ ܠܐ ܡ, on humility, and that a man should despise himself, and deem himself inferior to all men. Fol. 60 *b*.

Chap. 11. ܒܟܐ ܠܐ : ܙܢܝܘܬܐ ܥܠ ܕܐܬܟܠ, on fornication. Fol. 75 *a*.

Subscription, fol. 80 *b*: ܐܠܐ ܥܒܕ ܒܥܠ ܕܐܬܟܠ ܒܣܥܪ ܩܕܫ : ܒܟܐ ܕܐܬܟܠ ܒܟܬܒ ܒܡܠ ܠܟ . ܡܠܡܕ ܒܡܢ ܕܐܬܟܠ ܒܟܬܒ ܒܟܐ ܕܐܬܟܠ ,ܡܢ ܠܚܙܐ ܡܒܠ : ܫܠܡ ⁘ ܡܬܠܟ ܒܟܐ, *b*. Part II., in 10 chapters.

Chap. 1. ܐܠܦܗܘܬܐ ,ܫ ܠܐ ܡ ܕܡܐ ܒܢܝܢ ܕܡܐ ܕܐܦ ܠܐ ܕܐܬܟܠ ܒܬܘܒܬܐ . ܒܟܐ, that repentance is acceptable, and how we should repent in truth. Fol. 80 *b*.

Chap. 2. ܒܟܬܒ ,ܫ ܠܐ ܫܢ, on the workers of miracles. Fol. 83 *b*.

Chap. 3. ܒܟܐ ܕܐܬܟܠ ܒܪܒܘܬܐ ܕܒܬܘܠܐ ܡܒܕܐ ܠܐ, on the grandeur of the solitary life. Fol. 86 *a*.

Chap. 4. ܒܢܝܢ ܒܟܬܒ ܒܡܠ ܐܠܐ ܒܟܐ ܕܐܬܟܠ ܒܡܥܒܕܐ ܒܡܢܝܚܐ ܒܟܠ ܡܠܬܐ . ܒܡܫܐ ܒܟܐ ܕܐܬܟܠ ,ܐܢ ܠܐ ܒܥܠ ܕܐܬܟܠ, conversations and actions of the saints, and profitable and concise counsels concerning every sort of virtuous deed. Fol. 91 *a*. See Add. 12,173, no. 1.

Chap. 5. An encomium on the monks of Egypt, from the commentary of John Chrysostom on the Gospel of S. Matthew, hom. viii. (see Opera, t. vii., p. 140, line 26, *Καὶ τίνος ἕνεκεν, φησὶν, εἰς Αἴγυπτον τὸ παιδίον πέμπεται; κ. τ. λ.*) : : ܡܠܟ ܒܟܐ ܕܐܬܟܠ ,ܫ ܠܐ ܒܥܠ ܕܐܬܟܠ ܒܟܬܒ ܒܟ ,ܫ ܠܐ ܒܥܠ ܕܐܬܟܠ ,ܐܢ

Chap. 7. ܡܐܡܪܐ ܕܝܠܗ ܕܥܒ ܕܡܫܟܚܐ, another chapter of exhortation of the Fathers. Fol. 174 *b*. It begins: ܐܠܐ .. ܡܢ ܕܥܒܕ ܒܥܐ ܕܐܬܝ ܕܡܢ ܕܡܫܟܚܐ ܒܡܝܐ ܕܡܠܟ, and contains demonstrations against those who are subject to the different evil passions; e. g. ܠܡܢ ܕܐܬܝ ܠܫܘܚ ܠܬܐ ܡܫܬܐ ܕܡܠܡ ܠܐ ܢܦܩ ܒܥܠܡ.

Chap. 8. A dialogue between a pupil and a teacher: ܡܫܐܠܬܐ ܕܒܪ ܓܒܪܐ ܠܐܒܐ ܕܥܒܕ ܡܫܟܚܐ ܕܐܠܦܢܐ ܕܡܠܦܢܐ, beginning: ܐܡܪ ܐܢܐ ܠܟ ܡܪܝ. ܐܝܟ ܐܢܬ (sic) ܡܬܥܒܕ ܒܝ. Fol. 175 *b*. See Add. 14,582, fol. 42 *b*.

Chap. 9. Another dialogue, on mental vision, ܒܪ ܓܒܪܐ ܕܡܫܟܚܐ ܠܐܒܐ ܕܡܫܟ ܠܬ ܥܒܕ ܡܫܟܚܐ ܡܫܐܠܬܐ ܕܐܬܝ, beginning: ܐܡܪ ܠܗ ܐܒܐ ܐܢܬ. ܡܐ ܐܝܟ ܐܬܪ ܠܟ ܐܢ ܐܡܪ ܠܐ ܐܦ ܠܐ ܐܡܪ ܠܟ. Fol. 180 *a*.

Chap. 10. ܡܫܟܚܐ ܡܠܦܢܐ, hortatory counsels, beginning: ܐܠ ܬܗܘ ܠܟ ܡܠܟ ܒܥܐ ܕܐܝܟ ܐܢܐ: ܠܐ ܬܟܬ ܠܟ ܒܫܠܡ ܠܡܠܟ ܡܠܟ ܕܡܡܟ ܒܝ. Fol. 183 *a*.

Colophon, fol. 184 *a*: ܐܬܓܠܝ ܕܡܫܟܚܐ ܕܐܠܦܢܐ ܕܒܪ ܓܒܪܐ ܕܐܠܦ ܕܡܫܟܚܐ ܕܥܒܕ ∴ ܕܐܬܝ ܠܟ ܐܢܐ ܠܟ ܐܦ ܐܢܐ ܒܥܐ ܕܐܠܗ ܕܡܫܟ ܠܟ ܐܢ ܐܡܪ ܐܢܐ ܠܟ ܐܠܐ ܡܢ ܕܐܬܝ

179 are vellum, but the rest are a coarse, brownish paper. Many of the latter are much stained and torn, espccially foll. 29, 30, 34—37, 59, 60, 64, and 68—103. The quires, signed with letters, are 16 in number, mostly of 12 leaves. One leaf is missing after fol. 24, and another after fol. 179. The number of lines in each page varies from 20 to 28. This manuscript is written in a clear, regular hand of about the xith cent. It contains—

I. The Lives of the Egyptian Fathers by Palladius, in the same redaction as Add. 17,174, from which manuscript this seems to have been copied. Title: ܡܠܠ ܕ ܫܠܡ ܕܝܪ ܫܘܪܝܐ ܩܕܝܫܐ : ܗܟ ܫܡܥܢ ܡܢܚܬܝܢ ܟܬܒ ܐܒܗܬ ܩܕܝܫܝܢ : ܫܪܝ ܡܪ ܦܠܐ ܕܐܦܣ ܒܫܡ ܐܠܗܐ ܐܒ ܘܒܪ ܘܪܘܚ ܩܕܝܫ ܐܚܕ ܗܘ ܒܬܠܬ (sic) ܩܕܡ ܡܢ ܐܠ ܡܐ ܘܫܪ ܒܫ ܐܚ ܕܝ ܐܚ ܕ ܐܚ ܕ ܐܚ ܕ

ܕ ܫܘܝ ܫܡܫܐ ܫܠܝܚܐ ܕܐܠܗܐ ܥܠ ܫܘܝ ܒܝܬ ܫܡܝ . Fol. 148 *a*.

Chap. 9. ܫܡܢܝܬܐ ܫܠܝܚ . Fol. 150 *b*. Subscription, fol. 151 *b*: ܫܠܡ ܥܠ ܫܠܝܚ ܕܐܠܗܐ : ܫܘܝ ܫܡܫܐ ܫܠܝܚ : ܫܒܚ ܠܡܪܝܐ ܫܡܝܐ ܫܡܫܐ ܫܠܝܚ ܕܐܠܗܐ .

2. An epistle of Basil to those who are entering on the monastic life, ܫܒ̈ܚ ܠܡܪܝܐ ܫܡܝܐ ܫܡܫܐ ܫܠܝܚ ܕܐܠܗܐ : ܫܡܥܘܢ ܐܚܝ ܫܡܫܐ ܫܠܝܚ ܕܐܠܗܐ , beginning, fol. 151 *b* : ܐܢ ܫܡܫܐ ܫܠܝܚ ܕܐܠܗܐ ܫܡܝܐ . ܠܡ ܠܡܪܝ ܫܡܫܐ ܫܠܝܚ ܕܐܠܗܐ . ܫܡܥܘܢ . See Opera, t. ii., p. 295, *πῶς δεῖ κοσμεῖσθαι τὸν μοναχόν, κ.τ.λ.*

3. *a*. The Sayings of Xystus, bishop of Rome: ܫܠܡ ܥܠ ܫܠܝܚ ܕܐܠܗܐ ܫܡܝܐ ܫܡܫܐ ܫܠܝܚ ܕܐܠܗܐ ܫܡܥܘܢ ܐܚܝ ܫܡܫܐ

ܫܡܗ : ܐܠܦ ܡܠܐ ܕܒܪ ܐܠܦ ܡܠܐ ܕܒܪ ܐܠܦ ܡܠܐ ܕܒܪ

manuscript was brought from the East, from the convent of Mār Matthew, Mār Zacchæus, Mār Behnām, and his sister Sara, by a monk named John of Beth-Cūdīdiā (or Cūdīdā), to a convent, the name of which is not specified.

Fol. 65 *a*: ܠܟ ܐܢܐ ܚܛܐ ܕܝܢ ܕܒ ܡܪܝ ܡܬܝ ܘܙܟܝ ܘܒܗܢܡ ܘܠܐ ܣܪܗ ܐܚܬܗ ܕܒ ܒܝܬ ܟܘܕܝܕܝܐ ܕܒ ܒܝܬ ܟܘܕܝܕ (sic) ܡܢܐ ܡܢ ܕܐܬܐ ܕܐܬ ܒܝܬ ܟܘܕܝܕ ܕܐܬ ܒܗ

DCCCCXXXIV.

Vellum, about 9½ in. by 7½, consisting of 33 leaves, several of which are much stained and torn, especially foll. 1—4, 9, 11, 13, 25, and 33. The quires are signed with letters (fol. 16 *a*, originally ܐ, afterwards ܒ). Leaves are wanting at the beginning and end, as well as after foll. 2, 3, 4, 7, 9, 10, 14, and 25. Each page is divided into two columns, of from 19 to 24 lines. This manuscript is written in a large, bold Estrangĕlā of the vth cent., and contains—

Acts of Martyrs; viz.—

1. The martyrdom of Paphnutius, ܦܦܢܘܬܝܘܣ ܫܗܝܕܐ; imperfect at the beginning. Fol. 1 *a*. See Add. 14,645, no. 23.

2. The martyrdom of Apollonius, Philemon, Arrianus, and the four Protectores: ܫܗܝܕܐ ܕܐܦܠܘܢܝܘܣ . ܐܦܠܘܢ ܘܦܝܠܝܡܘܢ ܘܐܪܝܢܘܣ ܘܐܪܒܥܐ ܓܝܪ ܐܦܝܣ (sic) ܕܐܦܝܣ ܩܪܝܣ ܩܪܝܣ . Fol. 2 *b*. Imperfect. See Surius, "De Probatis Sanctorum Vitis," t. iv., Dec., pp. 260, seqq.

3. The martyrdom of Mīles and Abrūsīm: ܫܗܝܕܐ ܕܐܒܪܘܣܝܡ ܘܡܝܠܝܣ . Fol. 8 *a*. Imperfect. See Add. 14,654, no. 1, *b*.

4. The martyrdom of Maria, ܫܗܝܕܐ ܕܡܪܝܐ . Fol. 15 *a*. Imperfect. Compare Surius, "De Probatis Sanctorum Vitis," t. iv., Nov., p. 6.

5. The martyrdom of Sophia and her three daughters, Pistis, Elpis and Agape: ܫܗܝܕܐ ܕܣܘܦܝܐ ܘܬܠܬ ܒܢܬܗ ܕܦܣܛܝܣ . ܐܦܣ . ܐܓܦܝ . ܘܐܓܦܝ ܕܫܪܝܪܬܐ ܕܐܠܗܐ ܕܚܝܐ . ܕܫܪܝܪܬܐ ܕܐܠܗܐ ܕܚܝܐ . Fol. 22 *b*. Imperfect. See Add. 14,644, no. 9.

[Add. 17,204.]

DCCCCXXXV.

Vellum, about 9¼ in. by 7⅛, consisting of 50 leaves, most of which are more or less stained and torn, especially foll. 1—3, 5, 7, 9, 11—15, 22, 24, 27, 28, 31, 34, 43, 44, and 46—50. The quires were originally signed with arithmetical figures (see fol. 30 *a*), but a later hand has marked them with letters. Leaves are wanting at the beginning and end, as well as after foll. 1, 2, 4, 5, 11, 17, 24, 27, 31, 32, 33, 37, 41, and 44. Each page is divided into two columns, of from 27 to 32 lines. This volume is written in a fine, regular, Edessene hand of the vth or vi[th] cent., and contains—

1. A collection of Martyrdoms; viz.—

a. The martyrdom of 'Aḳebshĕmā (Acepsimas), ܩܥܒܫܡܐ, Joseph, ܝܘܣܦ, and Aitīlāhā, ܐܝܬܝܠܗܐ. Fol. 1 *a*. Very imperfect. See Assemani, Acta Martyrum, pars 1, p. 171.

b. The martyrdom of Mīles, Abrūsīm, and Sīnī: ܫܗܝܕܐ ܕܡܝܠܝܣ ܘܐܒܪܘܣܝܡ ܘܣܝܢܝ ܒܢܝ ܩܝܣܐ ܘܒܢܝ ܐܒܪܘܣܝܡ ܘܒܢܝ ܣܝܢܝ . Fol. 3 *a*. See Assemani, Acta Martt., pars 1, p. 66.

c. The martyrdom of Zĕbīnā, ܙܒܝܢܐ, Lazarus, ܠܙܪ, Mārūthā, ܡܪܘܬܐ, Narsī, ܢܪܣܝ, and others. Fol. 5 *b*. Imperfect. See Assemani, Acta Martt., pars 1, p. 215.

d. The martyrdom of Shabūr (Sapor), Isaac, Ma'nā, Abraham, and Simeon: ܫܗܝܕܐ ܕܫܒܘܪ ܐܝܬ ܒܗ ܩܕܡܝܐ ܕܐܫܚܩ ܘܡܢܐ . ܘܐܒܪܗܡ ܘܫܡܥܘܢ . ܘܐܒܪܗܡ ܕܚܢܢ ܐܡܘܪܝܐ . ܘܫܡܥܘܢ ܕܚܢܢ ܐܡܘܪܝܐ . Fol. 8 *b*. Slightly imperfect. See Assemani, Acta Martt., pars 1, p. 226.

e. The martyrdom of Bādĕmā: ܫܗܝܕܐ

. Fol. 10 *b*. Imperfect. See Assemani, Acta Martt., pars 1, p. 165.

f. The martyrdom of Shahdōst, . Fol. 12 *a*. Imperfect. See Assemani, Acta Martt., pars 1, p. 88.

g. The martyrdom of Bar-ḥab-bĕ-shabbā: . Fol. 12 *b*. Slightly imperfect. See Assemani, Acta Martt., pars 1, p. 129.

h. The martyrdom of Tharbū (Tarbula), her sister and her servant: . Fol. 13 *b*. Imperfect. See Assemani, Acta Martt., pars 1, p. 54.

i. The martyrdom of 111 men and 9 women: . Fol. 15 *b*. See Assemani, Acta Martt., pars 1, p. 105.

j. The martyrdom of Eleutherius the bishop, his mother Anthia, and the prefect Corbor (Corribon), at Rome, under Hadrian: . Fol. 17 *b*. Imperfect. See the Acta Sanctt. for April, t. ii., p. 530.

k. The martyrdom of Lucius (Leucius), Thyrsus, and Callinus (Callinicus, Galenicus): . Fol. 22 *a*. Very imperfect. See the Acta Sanctt. for January, t. ii., p. 817.

l. The martyrdom of (Crescens, ?). Fol. 25 *a*. Very imperfect.

m. The martyrdom of Alexander and Theodulus at Rome: . Beginning, fol. 27 *b*: . Very imperfect. See the Acta Sanctt. for March, t. ii., p. 511, and for May, t. i., p. 367.

2. A fragment of the legend of Queen Protonice, , the wife of Claudius Cæsar, who went to Jerusalem and discovered the Cross of the Saviour for the first time. Fol. 32. This leaf narrates how her daughter died suddenly, without any apparent cause; how, by the advice of her eldest son, the three crosses, which had been discovered in the tomb, were successively applied to the corpse; and how, when the Cross of our Lord touched her, the young woman was immediately restored to life. See Add. 12,174, fol. 291 *b*.

3. A fragment of the Doctrine of Addai, or Thaddæus, the apostle, . Fol. 33. This has been printed by Cureton in his Ancient Syriac Documents, pp. ٣—١.

4. Selections from the prose writings of Ephraim; viz.—

a. A discourse on Simon the Pharisee and the woman that was a sinner (S. Luke, ch. vii. 36—50). Fol. 34 *a*. Imperfect. On fol. 38 *a*, at the top, there is written, in a later hand, , and the first four words are repeated in red ink.

b. A fragment of another discourse on S. Simeon the Aged and the Presentation of our Lord. Fol. 42 *a*.

c. Five discourses on the Fear of God, ܡܐܡܪ ܚܕ ܕܕܚܠ (fol. 45 *b*); viz.—

α. Imperfect at the beginning. Fol. 45 *a*. See Add. 14,614, fol. 110 *b*, from the words ܘܡܫܬܥܒܕ ܒܗ ܕܐܡܪ to the end.

β. See Add. 14,614, fol. 111 *b*, from the beginning to the words ܐܝܟ ܕܐܡܪ ܡܫܝܚܐ ܕܐܡܪ ܠܬ ܒܗ ܡܕܡ (fol. 112 *a*, at the top). Slightly imperfect. Fol. 45 *b*.

γ. The remainder of the second discourse in Add. 14,614, with much additional matter. Fol. 46 *b*. Slightly imperfect.

These three discourses have been edited by Overbeck, S. Ephraemi Syri etc. Opera selecta, pp. 105, seqq.

δ. Beginning: ܐܡܪ ܐܚܝ ܡܪܝܢ ܡܫܝܚܐ ܕܐܬܝܠܕ . ܠܝ ܡܢ ܡܕܡ, ܡܫܘܥ ܐܡܪ ܐܚܝ ܐܠܐ . ܗܘ ܠܗ ܕܐܡܪ ܠܬܠܡܝܕܘܗܝ ܐܡܪ ܠܗ ܡܐܢ . ܘܐܡܪ ܠܗ ܐܦ ܐܢܬ ܐܚܝ ܠܐ ܬܕܥ ܐܡܪ ܠܗ ܡܐܢ ܐܢܬ ܘܐܡܪ ܠܗ ܐܦ ܐܢܐ ܠܐ ܐܝܕܥ ܡܢ ܐܝܢ ܐܬܐ . Fol. 47 *b*. Imperfect.

ε. Beginning: ܡܫܝܚܐ ܗܘ, ܡܕܡ ܕܐܡܪ ܐܢ . ܐܝܟ ܕܐܬܝܠܕ ܡܫܝܚܐ ܒܥܠ ܒܣܪ ܘܕܡ ܕܐܬܚܕ ܒܗ ܡܫܝܚܐ ܡܢ ܕܐܝܬ ܠܗ ܐܝܬ ܠܗ ܡܫܝܚܐ ܐܢ . ܘܐܡܪ ܠܗ ܡܢ ܕܐܝܬ ܠܗ ܡܫܝܚܐ ܡܢ ܕܐܝܬ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܡܫܝܚܐ ,ܐܚܪ . Fol. 48 *b*. Very imperfect.

The words ܒܣܪ ܕܡ and ,ܐܚܪ ܕܡ ܒܣܪ are written in red ink, by a later hand, on foll. 46 *b* and 48 *b*.

d. Two mutilated leaves. Foll. 49 and 50.

[Add. 14,654.]

DCCCCXXXVI.

Vellum, about 9⅜ in. by 6, consisting of 94 leaves, many of which are much stained and torn, especially foll. 1, 2, 7, 17, 35, 78, 79, and 90—94. The quires are 11 in number, but only one or two are complete, leaves being wanting at the beginning, and after foll. 7, 15, 24, 43, 53, 60, 70, 78, and 86. There are from 27 to 35 lines in each page. This volume is written in a fine, regular, Edessene hand of the vth or vith cent., with the exception of foll. 44 and 45, which are comparatively modern and palimpsest (see below). The contents are—

1. The Doctrine, or Preaching, of Addai, or Thaddæus, the Apostle, at Edessa; imperfect at the beginning and in the middle. Subscription, fol. 9 *b*: ܡܫܝܚܐ . ܐܠܗ . ,ܐܡܪ . ܠܫܠܝ . ܐܡܪ . ,ܡܝܢ ܕܐܡܪ ܐܝܟ ܐܡܪ . ܕܡܫܬܡܫ . ܕܡܫܝܚܐ ܕܐܡܪ . See Cureton's Ancient Syriac Documents, p. ٣.

2. The Doctrine, or Teaching, of the Apostles: ܕܫܠܝܚܐ ܡܫܝܚܐ. Fol. 10 *a*. See Add. 14,531, fol. 109 *a*. It has been edited by De Lagarde in his Reliquiæ Juris Ecclesiast. Antiquiss., p. ٢, and by Cureton in his Ancient Syriac Documents, p. ٢٢; compare also Mai, Scriptt. Vett. Nova Collectio, t. x. The Apostolical Canons are numbered with arithmetical figures on the margins of foll. 11 and 12.

3. The Doctrine, or Teaching, of Simon Peter at Rome: ܡܫܝܚܐ ܐܡܪ ܒܪ ܡܫܝܚܐ ܕܫܡܥܘܢ ܕܟܐܦܐ ܒܪܘܡܝ. Imperfect. Fol. 15 *b*. See Add. 14,609, fol. 16 *a*, and Cureton's Ancient Syriac Documents, p. ٣١.

4. The Finding, or Invention, of the Cross for the second time, by the empress Helene: ܡܫܝܚܐ ܕܐܡܪ ܒܪ ܡܫܝܚܐ ܕܐܡܪ ܕܐܬܟܚܫ ܠܗ ܡܫܝܚܐ ܒܥܕ ܚܕ ܒܬ . ܐܬܝ ܡܝܕܥ ܐܡܪ ܠܗ ܒܪ ܐܝܟ ܐܡܪ ܠܗ ܡܫܝܚܐ . ܡܫܝܚܐ ܕܐܡܪ ܐܝܟ ܐܡܪ ܠܗ ܡܫܝܚܐ .

. Beginning, fol. 18 *a*:

5. The martyrdom of Judas, a Jewish convert, who became bishop of Jerusalem under the name of Cyriacus : . Fol. 23 *b*. Imperfect. See the Acta Sanctt. for May, t. i., p. 449.

6. The life of Abraham Ḳīdūnāyā : . Fol. 28 *a*. Imperfect at the end. See Add. 12,160, fol. 109 *a*.

7. The martyrdom of Jacob, who was cut in pieces. Fol. 44 *a*. Imperfect at the beginning. Subscription, fol. 52 *b*: . See Assemani, Acta Martyrum, pars i., p. 242.

8. The life of Julian Sābā, or the Aged: . Fol. 52 *b*. Imperfect. See Add. 12,160, fol. 117 *a*.

9. The martyrdom of Sophia, and her three daughters, Elpis, Pistis and Agape, at Rome: . Fol. 63 *b*. They belonged to the gens Sallustia, , and suffered under Hadrian. Imperfect.

10. The martyrdom of Sharbīl, the high priest of Edessa, who became a Christian, and suffered under Trajan: . Fol. 72 *b*. Imperfect. See Cureton's Ancient Syriac Documents, p. .

11. The history of Cosmas and Damian : . Fol. 84 *b*. Imperfect. See Add. 12,174, fol. 397 *b*.

12. The history of the Man of God from the city of Rome (Alexius Romanus), in the time of Rabūlas, bishop of Edessa: . Fol. 87 *b*. Compare the Acta Sanctt. for July, t. iv., p. 262.

Then follows an index to the contents of the volume, fol. 92 *b*:

على النار وناحد دلت واق صمغ عربى وبدوه حتى يصير مثل العبار وبرد داك الما وناحد داك الصمغ ونلقيه عليه قليل قليل وناحد وقيه قلقنت و[بدوه] نعما ونلقيه عليه ثم تعيده حتى اذا هو انزلته وجعلته فى قارورة [ووق]ه ثلث ايام

or, adding the usual points and vowels:

بسم الله الرحمٰن الرحيم

صفة الحبر الاسود تأخذ ثُلثَيْن وقيّة عفص وترضّه وتجعله فى قِدْر جديدة وتصبّ عليه قسط ونصف ماء وتطبخه حتّي يذهب ثُلثُه وتصفّيه برقعة سفيفة وتعيده في القدر علي النار وتأخذ ثُلْث واق صمغ عربيّ وتدقّه حتي يصير مثل الغُبار وتبرّد ذاك الماء وتأخذ ذاك الصمغ وتلْقيه عليه قليل قليل وتاخذ وقيّة قلقنت (*χάλκανθον*) وتدقّه نِعمًا وتلقيه عليه ثمّ تعيده حتّي اذا هو (?) انزلتَه وجعلتَه في قارورة ووقّفه ثلث ايّام ،

"Take ⅔ oz. of gall-nut, pound it, and put it into a new pot. Pour on it a quart and a half of water, and boil it till one-third evaporates, then strain it through a coarse cloth, and put it again into the pot upon the fire. Take ⅓ oz. of gum-arabic, and pound it till it becomes like dust. Let the water cool; then take the gum-arabic and throw it into it by little and little. Take an ounce of copperas; pound it very fine and throw it in. Then put it (the pot) on (the fire) again, till it (the water) ..... (?). Then take it off, put it into a bottle, and let it stand for three days."

The Karshūnī text, which presents only a few trifling deviations from the above, runs thus: [ܚ]ܕܗ ܕܥܒܕܐ ܚܫܠ ܡ[ܟ] ܒܠܚܕܐ . ܡܕܐ ܗܘ . ܚܦܝ ܡܢܐ ܒܠܐ [ܟ]ܒܠ ܡܫ (sic) ܗ ܚܕ ܒܠ ܡ[ܕ]ܐ (ܡܫܚܒܐ ?) ܡܫܐ . ܟ ܒܝ ܡܢ

ܒܠܚܕܐ . ܡܫܠ ,ܟܕ ܒܠܚܕܐ ܒܠ ܒܠ ܡ[ܟ]ܐ ܒܠ ܒ[ܕ]ܐ ܡ[ܟ]ܐ ܒ[ܕ]ܐ ܒ[ܕ]ܐ ܒ[ܕ]ܐ ,ܟ ܒ[ܕ]ܐ ,ܟ ,ܟ ,ܟ

. ... [...]ܐ ܗܘ . ...

manuscript belonged to the convent of S. Mary Deipara, the greater part has been rubbed out.

[Add. 14,646, foll. 1—133.]

DCCCCXXXVIII.

Vellum, about $8\frac{3}{8}$ in. by $5\frac{3}{8}$, consisting of 30 leaves, some of which are much stained and torn, especially foll. 2, 14, 15, 23—26, and 28. The quires are signed with arithmetical figures (fol. 15 *a*, ܡܐ). Leaves are wanting at the beginning, and after foll. 1, 7, 22, 26, 27, and 28. There are from 20 to 25 lines in each page. The greater part of this volume (foll. 1—22) is written in a fine, regular Estrangĕlā of the vith cent.; the remainder (foll. 23—30) is in a less elegant and somewhat later hand. It contains—

1. The martyrdom of Sergius and Bacchus: ܫܗܕܘܬܐ ܕܣܪܓܝ ܘܒܟܘܣ. Fol. 1 *a*. Imperfect. See Add. 12,174, no. 49.

2. The martyrdom of George. Fol. 23 *a*. Imperfect. See Add. 14,734, fol. 177 *a*. Subscription, fol. 30 *a*: ܫܗܕܘܬܐ ܕܓܝܘܪܓܝ ܕܐܬܥܒܕ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܒܥ ܫܢܝܢ ܠܡܠܟܘܬܗ ܕܐܠܦ ܘܫܬ ܡܐܐ ܘܫܒܥ ܫܢܝܢ (sic) ܠܡܠܟܘܬܗ ܕܐܠܦ ܘܫܬ ܡܐܐ ܘܫܒܥ ܫܢܝܢ.

On fol. 30 *a*, at the foot of the page, a reader called Sergius has recorded his name: ܐܢܐ ܣܪܓܝ ܥܒܕ ܩܘܪܝܐ ܕܐܠܦ ܐܢܐ ܣܪܓܝ ܩܘܪܝܐ.

On fol. 30 *b* there is a short extract from a metrical discourse of Jacob of Batnae on the raising of Lazarus; and beneath it, in Coptic, the name of one "Mercurius the sinner," ⲙⲉⲣⲕⲟⲩⲣⲓ ⲡⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ.

[Add. 17,205.]

DCCCCXXXIX.

Vellum, about $8\frac{3}{8}$ in. by $5\frac{1}{4}$, consisting of 61 leaves (Add, 14,646, foll. 134—194) a few of which are slightly stained and torn, especially foll. 134—141, 174—177, and 194. The quires, six in number, were originally signed with arithmetical figures (e. g. fol. 163 *a*, ܡܐ); but later hands have marked them with letters, from ܐ to ܘ and from ܙ to ܟ. There are from 24 to 30 lines in each page. This manuscript is written in a fine, regular Estrangĕlā of the vith cent., with the exception of foll. 183—194, which are in a current hand of about the xth cent., and palimpsest. The contents are—

1. The life of Serapion: ܚܝܐ ܕܐܒܐ ܣܪܦܝܘܢ. Fol. 134 *b*. See Add. 14,582, fol. 190 *b*.

2. The history of Paul the bishop and John the priest: ܣܝܡܐ ܕܚܝܐ ܕܦܘܠܘܣ ܐܦܣܩܘܦܐ ܘܕܝܘܚܢܢ ܟܗܢܐ, ܕܚܝ ܕܐܫܬܥܐ ܠܗ ܠܫܡܫܐ, ܕܚܝ ܕܐܫܬܥܐ ܠܗ. Fol. 178 *b*. See Add. 12,160, fol. 134 *b*.

The ancient text of the palimpsest leaves, foll. 183—194, is part of the book of Isaiah, according to the Pĕshīṭṭā version, written in a fine, regular Estrangĕlā of the vith cent.

[Add. 14,646, foll. 134—194.]

DCCCCXL.

Vellum, about $9\frac{1}{4}$ in. by $5\frac{7}{8}$, consisting of 25 leaves, several of which are much stained and slightly torn, especially foll. 8, 11, 16, 19, and 25. The quires are signed with letters, but not a single one is perfect, leaves being wanting at the beginning and end, as well as after foll. 7, 8, 9, 10, 11, and 17. Each page is divided into two columns, of from 25 to 30 lines. This volume is written in a good, regular Estrangĕlā of the vith cent., and contains—

1. Fragments of the history of Serapion: ܫܒܚܐ ܕܡܪܝ ܐܒܐ ܣܪܦܝܘܢ. Fol. 1 *a*.

2. Fragments of the Histories of the Egyptian Solitaries by Palladius and Hieronymus. Fol. 10 *a*.

[Add. 14,626.]

DCCCCXLI.

Vellum, about 9⅞ in. by 6½, consisting of 187 leaves, many of which are much stained and torn, especially foll. 1, 12, 18, 98, 121, 123, 184, 186, and 187. The quires, signed with letters, are 23 in number. Leaves are wanting after foll. 9, 92, 93, 95, 96, 122, 131, 137, 141, 145, 151, 153, 154, 155, 161, 164, 165, 166, 169, 171, 173 and 186. Each page is divided into two columns, of from 30 to 36 lines. This volume is written in a good, regular Estrangĕlā of the vith cent. (probably A.D. 587, see below), and contains—

1. The letter of John the monk to Hesychius: ܝܘܚܢܢ ܣܒܐ ܕܐܓܪܬܗ ܠܐܝܣܝܟܝܘܣ ܩܫܝܫܐ ܘܐܦܝܣܩܘܦܐ ܕܐܬܪ ܛܘܪܘܣ ܘܐܬܪ ܫܘܒܚܐ ܕܐܒܗܬ ܡܢ ܛܘܪܘܣ. Fol. 3 *b*.

2. The life of Jacob of Nisibis, ܚܝܘܗܝ ܕܝܥܩܘܒ ܕܢܨܝܒܝܢ, from the Philotheus or Historia Religiosa of Theodoret, no. i. Fol. 10 *a*. Very imperfect.

3. The life of Abraham, bishop of Ḥarrān, ܚܝܘܗܝ ܕܐܒܪܗܡ ܐܦܣܩܦܐ ܕܚܪܢ, from the Philotheus of Theodoret, no. xvii. Fol. 10 *b*.

4. The Doctrine of S. Peter at Rome: ܬܘܕܝܗ ܕܫܠܝܚܐ ܟܐܦܐ ܥܠ ܡܕܝܢܬܐ ܕܪܘܡܝ. Fol. 16 *a*. Edited by Cureton in his Ancient Syriac Documents, p. ٤٨.

5. The life of Antony by Athanasius: ܚܝܘܗܝ ܕܐܒܐ ܐܢܛܘܢܝ ܣܒܐ ܕܒܚܘܪܐ ܕܛܘܪܐ ܕܐܬܪ ܫܘܒܚܐ ܕܐܒܗܬ ܡܢ ܐܬܪ ܛܘܪܘܣ. Fol. 19 *a*. See Opera, ed. 1698, t. i., pars 2, p. 793.

6. Copious extracts from the Historia Lausiaca or Paradise of Palladius, ܡܫܬܟܚ ܡܢ ܥܠ ܫܒܚ ܕܥܠ ܦܪܕܝܣܐ ܕܐܒܗ ܕܩܕܝܫܐ. The following are the principal rubrics.

a. Preface (see Add. 12,173, no. 1, *b*, fol. 58 *b*). Fol. 44 *a*.

b. Of John of Lycopolis, ܥܠ ܝܘܚܢܢ [ܕܠܩ]ܘܦܠܝܣ. Fol. 46 *a*.

c. Of the solitary brethren, who were tempted by Satan, ܥܠ ܐܚܝܢ ܒܕܝܚܐ ܕܢܣܝܢ ܠܗܘ ܡܢ ܣܛܢܐ. Fol. 51 *a*.

d. Of Be or Benus, ܥܠ ܒܝ ܒܝܣ. Fol. 58 *a*.

e. Of the convents of Alexandria, ܥܠ ܡܢܝܢܬܐ. Fol. 58 *b*.

f. Of Theonas the faster, ܥܠ ܬܐܘܢܐ ܨܝܡܐ. Fol. 59 *a*.

g. Of Apollo, ܥܠ ܐܦܠܘ ܕܗܘ ܐܒܐ ܕܕܝܪܐ. Fol. 60 *a*.

h. Of the brethren who guided us on the road, ܥܠ ܐܚܝܢ ܕܐܬܘ ܠܢ ܒܐܘܪܚܐ. Fol. 68 *a*.

i. Of Copres, ܥܠ ܡܪܝ ܡܕܝܢܬܐ ܕܩܘܦܪܐ. Fol. 69 *b*.

j. Of Sūr, Isaiah and Paul, ܥܠ ܐܒܐ ܕܣܘܪ ܐܝܣܥܝܐ ܘܦܘܠܘܣ. Fol. 74 *a*.

k. Of Hellen, ܥܠ ܗܠܢ. Fol. 75 *a*.

l. Of Elias, ܥܠ ܐܠܝܐ. Fol. 77 *a*.

m. Of Pirion (Pityrion), ܥܠ ܦܝܪܝܘܢ. Fol. 77 *b*.

n. Of Eulogius, ܥܠ ܐܘܠܘܓܝ ܩܫܝܫܐ. Fol. 78 *a*.

o. Of Hellen and John, ܥܠ ܗܠܢ ܘܝܘܚܢܢ. Fol. 78 *b*.

p. Of Paphnutius, ܥܠ ܦܦܢܘܬܝ ܣܒܐ. Fol. 80 *a*.

q. Of Sidorus (Isidorus), ܥܠ ܐܣܝܕܘܪ ܩܫܝܫܐ. Fol. 82 *b*.

r. Of Serapion, ܥܠ ܣܪܦܝܘܢ ܐܒܐ ܕܣܩܛܝܣ. Fol. 83 *a*.

s. Of Apollonius the martyr, ܕܐܦܠܘܢܝܘܣ ܣܗܕܐ. Fol. 83 *a*.

t. Of Dioscurus, ܕܕܝܣܩܘܪܘܣ ܐܒ̈ܐ ܕܠ. Fol. 84 *b*.

u. Of Ammonius, ܕܐܡܘܢܝܘܣ ܐܒܐ ܕܠ. Fol. 85 *a*.

v. Of Didymus, ܕܕܝܕܝܡܘܣ ܕܠ. Fol. 85 *b*.

w. Of Corendius (?), ܕܩܘܪܢܕܝܘܣ ܕܠ, of three brothers, and of Macarius. Fol. 85 *b*.

x. Of Ammon the virgin, ܐܒܐ ܕܠ ܒܬܘܠܬܐ. Fol. 88 *a*.

y. Of Paul, ܕܠ ܦܘܠܘܣ ܕܬܐܒܐ ܕܬܒܐܣܛܐ. Fol. 89 *b*.

z. Of Ammon, ܐܡܘܢ ܐܒܐ ܕܠ ܕܐܓܪܐ ܕܐܠܟܣܢܕ. Fol. 90 *a*.

7. The history of Serapion, ܬܫܥܝܬܐ ܕܣܪܦܝܘܢ. Fol. 90 *b*. Imperfect. See Add. 14,582, fol. 190 *b*, and Add. 14,597, fol. 156 *a*.

8. The letters of Herod and Pilate; viz.—

a. ܐܓܪܬܐ ܕܗܪܘܕܣ ܕܐܦ ܠܦܝܠܛܘܣ. Fol. 120 *a*.

b. ܕܦܝܠܛܘܣ ܐܦ ܗܘ ܕܐܓܪ ܠܗܪܘܕܣ. Fol. 120 *b*.

These letters have been edited and translated in Wright's "Contributions to the Apocryphal Literature of the New Testament," pp. ۷ and 12.

9. Letter of Cyril, bishop of Jerusalem, ܕܐܓܪ ܩܘܪܝܠܘܣ ܐܦܣܩܦܐ ܕܐܠܝܐ ܪܒܐ, beginning, fol. 122 *a*: ܩܘܪܝܠܘܣ ܐܦܣܩܦܐ ܕܐܠܝܐ ܪܒܐ ܕܩܕܫ ܒܝܬ ܩܕܫܐ ܕܩܝܣܪܝܐ ܕܐܓܪ ܐܦ ܗܘ ܠܗܪܘܕܣ ܕܐܬܐ ܒܫܠܡ ܘܫܪܐ ܠܗ ܒܝܬ ܩܕܫ ܕܐܠܗܐ ܒܐܘܪܫܠܡ ܒܫܢܬ ۱۷ ܠܡܠܟܘܬܗ ܕܛܝܛܘܣ ܩܣܪܐ ܕܪܘܡܝ ܘܒܫܢܬ ۱۸ ܠܡܠܟܘܬܗ ܕܩܣܛܢܛܝܢ ܒܪ ܗܠܝܢ ܩܣܛܢܛܝܢ ܕܐܬܝ ܠܗ ܠܡܠܟ ۱۸ ܫܢ̈ܝܢ ܘܫܢܬ ۱۹ ܠܡܠܟܘܬܗ

ܕܒܝܬ ܡܪܝ ܕܒܝܬ ܚܠܡܐ . ܕܒܝܬ ܫܡܥ ܠܡܐ . ܡܕ .

On the margin of fol. 64 *a* there is a short note, stating that it belonged to the convent of S. Mary Deipara; and on the upper margin of fol. 119 *a* we read the words ܥܒܕ ܠܡܐ ܫܡ ܕܝܪ ܕܡܪܝܡ ܕܡܪ .

On fol. 1 *a* and *b*, a prayer is written in a rude, current hand.

[Add. 14,609.]

DCCCCXLII.

Vellum, about 10⅛ in. by 6¾, consisting of 77 leaves (Add. 12,160, foll. 109—185). The quires were originally at least 15 in number; but ܟ, ܐ, ܒ, ܓ, ܕ, ,, and ܗ are entirely lost, and ܕ is imperfect, a leaf being wanting after fol. 109, and another after fol. 115. They are signed with both letters and arithmetical figures, but a later hand has renumbered them with letters only. Each page is divided into two columns, of from 25 to 33 lines. The writing of the larger portion, foll. 109—152, is a fine, regular Estrangĕlā of the latter half of the vith cent.; the remainder, foll. 153—185, is neatly written in a more current hand of the viith cent. This manuscript contains—

I. Lives of Saints; viz.—

1. The life of Abraham Ḳīdūnāyā, ܐܒܪܗܡ ܩܕܘܢܝܐ, ascribed to Ephraim (see Assemani, Bibl. Orient., t. i., pp. 38, 396; Ephraem Syri Opera, ed. Rom., t. ii., p. 1; Acta Sanctt. for March, t. ii., p. 436). Imperfect. Fol. 109 *a*.

2. The life of Julian Sābā, or the Aged, ܝܘܠܝܢܐ ܣܒܐ ܩܫܝܫܐ. Fol. 117 *a*. It is also ascribed to Ephraim (see Assemani, Bibl. Orient., t. i., pp. 33, 154, 397), but is in reality by Theodoret (see Opera, ed. Schulze, t. iii., p. 1119; Acta Sanctt. for October, t. viii., p. 353; and Add. 14,612, fol. 179 *a*, where this and the life of Jacob of Nisibis are expressly said to be taken from the Philotheus, ܦܝܠܘܬܐܘܣ).

3. The history of the Man of God from the city of Rome (Alexius Romanus; see Assemani, Bibl. Orient., t. i., p. 401, t. ii., pp. 19, 285), who lived in the time of Rabūlas, bishop of Edessa: ܐܝܟ ܕܐܙܠ ܐܠܟܣܝ ܓܒܪܐ ܕܐܠܗܐ . ܕܡܢ ܪܘܡܝ ܐܬܐ ܘܒܕܝܪ ܐܠܟܣܝ ܒܝܬ ܐܒܘܗܝ ܘܐܙܠ ܠܐܕܣܐ ܒܝܘܡܝܗ ܕܪܒܘܠܐ ,ܐܦܣ ܒܫܢܬ

II. Discourses by different writers; viz.—

1. A discourse entitled: ܡܐܡܪܐ ܕܥܠ ܚܝܐ ܕܢܦܫܐ ܕܒܪ ܐܢܫܐ ܕܐܬܐ ܠܗ ܡܢ ܒܪ ܐܢܫܐ, beginning, fol. 153 *a*: ܐܡܪ ܐܢܐ ܕܟܬܒ ܐܓܪܬܐ ... ܕܐܬܐ ܠܗ ܡܢ ܒܪ ܐܢܫܐ. The running title, e.g. fol. 156 *b*, is: ܡܐܡܪܐ ܕܥܠ ܚܝܐ ܕܢܦܫܐ ܕܒܪ ܐܢܫܐ ܕܐܬܐ ܠܗ ܡܢ ܒܪ ܐܢܫܐ. From this Κλῖμαξ, or "Ladder," there are extracts in several other manuscripts, in one of which it is ascribed to Eusebius the monk, viz., Add. 17,193, fol. 3 *a*, ܡܐܡܪ ܕܐܣܛܝܣ ܡܢ ܟܬܒ ܣܠܡ ܕܡܫܚܐ ܠܡ ܕܩܫܝܫܐ.

2. The second discourse of Xystus, bishop of Rome: ܡܠܦܢܐ ܕܐܝܟ ܕܐܬܝܢ ܒܝܬ ܕܐܠܗܐ ܕܫܡܝܐ ܕܐܬܐ ܠܗ ܡܢ ܒܪ ܐܢܫܐ, imperfect at the end. Fol. 168 *b*. See de Lagarde's Anal. Syr., p. 10.

[Add. 12,160, foll. 109—185.]

DCCCCXLIII.

Vellum, about 10⅛ in. by 6¾, consisting of 136 leaves. The quires, signed with letters, were originally 23 in number, but five of them, ܐ—ܗ, are lost. Each page is divided into two columns, of from 28 to 36 lines. This volume is written in a fine, regular Estrangĕlā of the vi^th^ cent., and contains—

1. Histories of the Egyptian Solitaries, ܣܒܝܪ ܣܓܝ ܕܐܬܝܠ ܒܫܡܗ ܕܡܪܝ ܐܒܗ, compiled by Hieronymus, ܣܘܦܪܢܝܣ. See Add. 12,173, no. 1. The work is divided into two parts, the first of which, fol. 1 *b*, is imperfect at the end, and the second, fol. 47 *a*, at the beginning. This defect is very ancient, for at the foot of fol. 46 *b* there is the following note, of not later date than the xii^th^ cent.: ܫܬܐ ÷ ܣܓܝ ܣܒܝܪ ܕܐܬܝܠ ܒܫܡܗ ܕܡܪܝ ܐܒܗ ... ÷ ܣܘܦܪܢܝܣ.

2. A life of Gregory Thaumaturgus, bishop of Neo-Cæsarea (not that composed by Gregory Nyssen): ,ܣܒܝܪ ܕܐܬܝܠ ... ܕܐܝܟ ܕܐܬܝܢ ܒܝܬ ܕܐܠܗܐ ܕܫܡܝܐ. Beginning, fol. 125 *a*: ܣܒܝܪ ܠܟ ܒܪ ... ܕܐܬܐ ܠܗ ܡܢ ܒܪ ܐܢܫܐ.

The original writing on fol. 1 *a* has been in great part effaced. Some lines at the foot of the page show that the manuscript was once the property of a convent (ܕܝܪ ...). A more recent note states that

it belonged by purchase to the brothers Matthew, Abraham, Joseph and Theodore, of Tagrīt. ,ܒܪ ܡܪܝ ܒܪ ܒܪ ,ܡܬܝ ܕܝܠܗ ܕܝܠܗ ܕܝܠܗ

ܐܓܠܕܝܘܣ. The name of Agladius is not mentioned here; in 12,174 he is called ܐܓܠܕܝܘܣ. The priest who receives Cyprian into the church is called in this manuscript ܩܪܝܢܣ; in 12,174, ܩܪܝܢܣ. The Comes Orientis who persecutes Cyprian and Justa is named in 12,142, ܘܐܪܟܠܐܘܣ; in 12,174, ܘܐܪܟܠܐܘܣ. Instead of *Φουλεανὸς δὲ ὁ συγκάθεδρος*, both manuscripts have ܕܡ ܘܐܠܐ ܐܪܟܠܐ ܘܐܝܢܛܘܢܘܣ. Lastly, the name of the Roman matron, who received the bodies of the martyrs from the sailors, is ܩܝܒܐ, of the family of ܡܠܒܝܢ (12,142) or ܘܐܢܝܠܐ (12,174). The date of the martyrdom is the 15th of Ḥazīrān, ܫܬܣܥܣܪ ܒܝܪܚ ܚܙܝܪܢ ܒܬܫܥ; but in 12,174 the words ,ܒܐܪܒܥܐ ܘܥܣܪܝܢ are inserted after ܚܙܝܪܢ.

2. The martyrdom of Pantaleon, Hermolaus, Hermippus, Hermocrates, and others, at Nicomedia, during the reign of Maximian II. Title, fol. 87 *a*: ܬܫܥܝܢ ܩܕܝܫܐ ܦܢܛܠܐܘܢ ܐܝܠܐ ܕܒܪ ܡܫܝܚܐ . ܒܢܝܩܘܡܕܝܐ ܒܝܡܝ ܩܣܛܘܢܛܝܢܘܣ ܡܠܟܐ . Subscription, fol. 104 *a*: ܘܫܠܡ ܣܦܪܐ ܕܬܫܥܝܢ ܩܕܝܫܐ ܦܢܛܠܐܘܢ ܐܝܠܐ ܕܒܪ ܡܫܝܚܐ ܒܢܝܩܘܡܕܝܐ ܒܝܡܝ ܩܣܛܘܢܛܝܢܘܣ ܡܠܟܐ : ܐܬ ܒܗ ܫܡ ܐܝܠܐ ܕܒܪ ܡܫܝܚܐ ܦܢܛܠܐܘܢ ܘܗܪܡܘܠܐܘܣ ܘܗܪܡܝܦܘܣ ܘܗܪܡܘܩܪܛܝܣ ܘܐܚܪܢܐ ܕܒܢܝܩܘܡܕܝܐ ܒܝܡܝ ܩܣܛܘܢܛܝܢܘܣ ܡܠܟܐ. These acts also agree substantially with those given in the Acta Sanctorum for July, tom. vi., pp. 412—420. They were written, according to a statement at the end, by three of Pantaleon's disciples, Laurentius, Bassus, and Probianus; fol. 103 *b*, second col.: ܐܢܐ ܦܢܛܠܐܘܢ ܘܐܣܝܐ ܕܐܝܠܐ ܕܒܪ ܡܫܝܚܐ ܘܐܣܝܐ ܕܐܝܠܐ ܕܒܪ (Panteleêmôn) ܐܠܗܐ ܕܐܝܠܐ ܕܒܪ

DCCCCXLV.

Vellum, about 11⅜ in. by 7¼, consisting of 171 leaves, some of which are much stained and torn, especially foll. 1, 2, 5, 82, 83, 90, 142, and 171. The quires, signed with letters, were originally 20 in number, but the tenth is lost, and several others are imperfect, leaves being wanting after foll. 2, 3, 5, 13, 82, 89, 121, and 123. Each page is divided into two columns, of from 36 to 44 lines. This manuscript is written in a good, regular Estrangĕlā, apparently by the same hand as Add. 14,640, and dated A. Gr. 999, A.D. 688. It contains—

I. A work entitled "Histories," or "Lives, of Eastern Saints," compiled by John, bishop of Asia or Ephesus: ܟܬܒ ܬܫܥܝܬܐ ܕܚܝ ܩܕܝܫܐ . ܐܝܟ ܕܟܬܒ ܬܫܥܝܬܐ ܕܚܝ ܩܕܝܫܐ ܕܐܬܐ ܡܢ ܣܘܪܝܐ ، ܘܟܬܒ ܡܫܡ ܝܘܚ[ܢ] ܐܦ[ܣ] ܕܐܦܣܘܣ [ܐ]ܬ[ܝ] ܠܗ ܒܫܘܒܚ[ܐ] ܘܫܒ[ܚ] . It has been edited by Land in the second volume of his Anecdota Syriaca.

A short preface, fol. 1 *b*, explains the object of the work, and from it we extract the following passage (Land, p. 2, last line). ܟܬܒ ܐܢ ܐܢ ܕ . ܐܝܟ ܡܠܝ ܡܫܡ ܝܘܚ[ܢ] ܐܦ[ܣ] ܕܐܦܣܘܣ ܐܬܝ ܠܗ : ܒܫܠܫ ܐܝܟ ܕܐܬܝ ܠܗ ܒܫܘܒܚ ܐܢ ܕܐܢ ܐܢ ܐܢ

. ... Fol. 20 *a*. See Land, p. 45.

6. The history of Paul the solitary: ... Fol. 26 *b*. See Land, p. 61.

7. The history of Abraham, the lay recluse: ... Fol. 28 *b*. See Land, p. 65.

8. The history of Addai the chorepiscopus: ... Fol. 30 *a*. See Land, p. 68.

9. The history of Mārā, of the convent of the Iberians: ... Fol. 32 *b*. See Land, p. 75.

10. The history of the bishop Simeon, the Persian dialectician: ... Fol. 33 *a*. See Land, p. 76.

11. The history of Ḥarpaṭ the chorepiscopus, of Anazete: ... Fol. 38 *b*. See Land, p. 88.

12. The history of the two sisters Mary (Maryam) and Euphemia, the daughters of Ṭabyā, the one of whom lived at Amid, the other at Constantina: ... Fol. 40 *a*. See Land, p. 92.

13. The history of Thomas, Stephen, and Zotā, the notaries and syncelli of Mārā, metropolitan of Amid: ... Fol. 45 *a*. See Land, p. 104.

14. The history of Abī the Nazirite: ... Fol. 51 *a*. See Land, p. 119.

15. The history of two brothers, one of whom was named Jacob, from the same convent, viz. that of the Edessenes, near Amid: ... Fol. 53 *a*. See Land, p. 122.

16. The history of Simeon, the mountain solitary: ... Fol. 55 *a*. See Land, p. 126.

17. The history of a man, who was not willing that his name should be mentioned: ... Fol. 59 *b*. See Land, p. 137.

18. The history of a monk, who quitted his convent without being free to do so, and betook himself to another: ... Fol. 63 *a*. See Land, p. 144.

19. The history of Zachariah: ... Fol. 64 *b*. See Land, p. 147.

20. The history of a monk from the same convent as the above mentioned Zachariah: ... Fol. 66 *a*. See Land, p. 151.

21. The history of Thomas of Armenia, his wife and children: ... Fol. 69 *a*. See Land, p. 157.

22. The history of the two brothers, Addai and Abraham: ... Fol. 73 *b*. See Land, p. 165.

23. The history of Simeon the solitary: ... Fol. 74 *a*. See Land, p. 166.

24. The history of John, bishop of Tellā or Constantina: ... Fol. 75 *a*. See Land, p. 169.

25. The history of John, bishop of Hephæstus in Egypt: ... Fol. 78 *b*. See Land, p. 177.

26. The history of Thomas, bishop of Damascus: ... Fol. 82 *b*. Very imperfect. See Land, p. 185.

Nos. 27, 28 and 29 are lost.

30. The history of Elias of Dārā: ... Fol. 83 *a*. Very imperfect. See Land, p. 185.

31. The history of two brothers, Elias and Theodore, who were merchants: ... Fol. 83 *a*. See Land, p. 186.

32. The history of a monk, who was tempted to steal, and afterwards repented: ... Fol. 86 *a*. See Land, p. 192.

33. The history of Ḥālā, of the convent of the Edessenes at Amid: ... Fol. 88 *a*. Imperfect at the end; see Add. 14,735, fol. 157 *b*. See Land, pp. 195, 332.

34. The history of Simeon, a scribe of Amid: ... Fol. 90 *a*. Imperfect at the beginning. See Land, p. 199.

35. Account of the monasteries of Amid during the persecution of the year 832 (A.D. 521:) ... Fol. 91 *b*. This article was written in the year 878, A.D. 567. See Land, p. 202.

36. The history of Mārā the solitary: ...

ܡܬܐ ܕܒܝܬ ܡܪܕܐ ܕܐܒܐ ܕܐܝܠܐ ܘܕܝܠܗ ܕܝܘܢ ܕܒܪ ܩܘܣ ܘܕܝܠܗ ܕܝܘܢ ܕܒܪ ܩܘܣ . ܘܫܡܥܘܢ ܕܐܝܠܐ

ܕܒܫܠܡܐ ܕܟܠܗ ܕܫܘܒܚܐ . Fol. 116 *a*. See Land, p. 249.

49. The history of the bishops Jacob (Baradæus, of Edessa) and Theodore (of al-Ḥīra): ܬܫܥܝܬܐ ܕܚܝܐ . ܕܝܥܩܘܒ ܐܦ ܬܐܘܕܘܪܘܣ ܐܦ ܕܐܬܪ ܒܝܬ ܡܫܚܐ ܕܒܪ ܩܘܣܡ ܕܒܪ ܐܠܦܝ ܕܒܪ ܐܠܦ ܕܒܪ ܐܠܦ ܕܒܪ ܐܠܦ

ܫܘܪܐ . ܕܒܝܬܗܘܢ ܕܩܕܡܝܐ ܕܐܬܟܬܒ ܒܫ ܚܕ ܕܒ ܚܕ ܕܫܢܝ . ܚܕ ܕܟ ܕܐܬܟܬܒ ܒܫ ܕܐܠܟ ܫܠܝܚܐ ܡܢ ܕܐܬܟܬܒ ܒܫ ܕܐܠܟ ܒܝܬ ܩܕܡ ܕܐܬܟܬܒ ܒܫ ܕܐܠܟ

ܗܘ ܒܪܫ ܡܠܬܐ ..... ܕܡ ܣܝܡ ܐܢܐ (sic) ܒܫܡ ܡܪܝ ܐܡܝܢ.

The two words in red ink on this page are merely ܢܣܝܘܢ ܕܣܡܩܐ, "trial of the cinnabar" or vermilion.

[Add. 14,647.]

DCCCCXLVI.

Vellum, about $9\frac{5}{8}$ in. by 6, consisting of 48 leaves. The quires, 5 in number, are now signed with letters. Each page has from 28 to 31 lines. The writing is a fine, regular Estrangĕlā of the viith or viiith cent., except on fol. 3 (originally one of the fly-leaves), which is of the xiith cent. It contains—

Lives and Anecdotes of Ascetics, taken chiefly from the works of Palladius and Hieronymus; viz.—

1. Life of Pachomius: ܣܝܪܐ ܕܦܚܘܡܝ ܩܕܝܫܐ, beginning, fol. 2 *b*: ܫܡܥ ܒܪܝ ܘܩܒܠ ܡܠܝ ܕܐܡܪ ܐܢܐ ... ܒܫܢܬ ܫܒܥ ܡܐܐ ܘܫܒܥ ܕܝܘܠܦܢ

These lines are written over a more ancient note, of which only the concluding words are left, ... A few words lower down inform us that the book was repaired and bound by one Ephraim: ...

On fol. 1 *a* there is a later note, repeating the statement that the manuscript belonged to the convent of S. Mary Deipara; and under it are the letters G. PP.

[Add. 12,175, foll. 1—48.]

DCCCCXLVII.

A vellum leaf, $7\frac{5}{8}$ in. by $4\frac{3}{4}$, slightly mutilated. The writing is a neat, regular Estrangĕlā of the viith or viiith cent. It contains, on the one side, the conclusion of the history of a saint; and on the other, an anecdote of a sick woman, who was cured by a holy man.

[Add. 17,217, fol. 45.]

DCCCCXLVIII.

Vellum, $8\frac{1}{4}$ in. by $5\frac{1}{8}$, consisting of 217 leaves. The quires, signed with letters, are 21 in number. A single leaf is wanting after fol. 171. There are from 19 to 26 lines in each page. This volume, which is palimpsest throughout (see below), is written in a good, regular hand, and dated A. Gr. 1161, A.D. 850. It contains—

I. Lives of Saints and Martyrs; viz.—

1. The history of Pelagia, the harlot, of Antioch, written by the deacon Jacob: ... Fol. 1 *b*. See the Acta Sanctt. for October, t. iv., p. 262.

2. The martyrdom of Febronia: ... Fol. 23 *a*. See Add. 14,647, fol. 157 *b*.

3. The history of Eupraxia: ... Fol. 49 *a*. See Add. 14,649, no. 24.

4. The history of the two sisters Mary and Euphemia, written by John of Asia: ... Fol. 70 *b*. See Add. 14,647, fol. 40 *a*, and Land, Anecdota Syr., t. ii., p. 92.

5. Letter of Athanasius to the Virgins, who went and prayed at Jerusalem, and returned: ... (sic) ... Fol. 81 *a*. See Add. 14,607, no. 7, *a*.

6. The history of the virgin Susanna, written by John of Asia: ... Fol. 94 *b*. See Add. 14,650, no. 18, *h*; Land, Anecd. Syr., t. ii., p. 35 of the preface, and p. 343.

7. The history of John of Rome: ... (sic) ... Fol. 103 *b*.

8. The martyrdom of Sabinianus: ... (sic) ... (sic) ... Beginning, fol. 113 *a*: ...

9. The martyrdom of Seleucus and Stratonice: (sic) . Fol. 126 *a*. See Add. 12,174, no. 56.

II. Discourses by several writers; viz.—

1. Discourses of Jacob of Batnae; viz.—

a. On the Creed of the Council of Nicæa: . Beginning, fol. 163 *b*: . Imperfect.

b. On the Creed of the Council of Chalcedon: (sic) . Beginning, fol. 173 *a*: .

c. On Pentecost: (sic) . Fol. 177 *a*. See Assemani, Bibl. Or., t. i., p. 328, no. 184.

2. Discourse of Ephraim on the Prophet Elijah and the Widow of Zarephath: (sic) (sic) (sic) (sic) . Beginning, fol. 186 *b*: .

3. Discourse of Jacob of Batnae on Pride: (sic) . Fol. 190 *b*. See Assemani, Bibl. Or., t. i., p. 316, no. 86.

4. Discourse of Ephraim on the Female Sinner: . Beginning, fol. 196 *a*: . Compare Assemani, Bibl. Or., t. i., p. 156, no. 54.

5. Discourse of Jacob of Batnae on the Ten Virgins: . Fol. 201 *a*. See Assemani, Bibl. Or., t. i., p. 322, no. 139.

6. Funeral discourse of Isaac of Antioch on priests and deacons: . Fol. 215 *a*. See Assemani, Bibl. Or., t. i., p. 233, no. 95.

On fol. 214 *a*, after the doxology, there is an Index of the contents of the volume.

A note on fol. 214 *b* informs us that the manuscript was written in the year 1161, A.D. 850, and that it belonged to the priest Job and another man, whose name is not mentioned: (sic) .

ܡܢ ܒܝܬ ܡܪܝܡ ܥܡ ܫܪ̈ܒܐ ܕܢܨܝܒܝܢ ܒܗ ܡܢ ܫܢ ܐܠܦ ܘ ܪ̈ܟ ܘ ܫ̈ܡ.

On fol. 1 *a* there is a note, in the usual form, stating that this was one of the 250 volumes brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932.

As mentioned above, this manuscript is palimpsest throughout. The ancient text is that of a manuscript of the Gospels, according to the Pĕshīṭṭā version, written in a fine, large Estrangĕlā of the vith or viith cent. The quires are signed with letters; e. g. foll. 31 *a*, ܐ, 181 *a*, ܒ. The Ammonian sections and Eusebian canons are marked on the margins, e. g. foll. 5 *a*, 48 *a*, 143 *a*, 182 *b*; and there was a harmony at the foot of each page, e. g. foll. 48 *a*, 88 *a*, 92 *b*, 151 *a*. There were also rubrics indicating lessons for various occasions, e. g. foll. 3 *a*, 6 *b*, 66 *a*, 143 *a*. Most of these things, however, being written with red paint, have either nearly or altogether disappeared. Fol. 112 *b* exhibits a Cross within an oval nimbus, which was probably once decorated with various colours. There is a similar Cross, but of smaller size, on fol. 216 *a*.

[Add. 14,651.]

DCCCCXLIX.

Vellum, about 10½ in. by 6¾, consisting of 235 leaves, some of which are much stained and torn, especially foll. 1, 4, 9—29, 42, 47, 200—219, 228, 234, and 235. The quires, signed with letters, were originally 30 in number, but the first five are now very imperfect. Leaves are wanting at the beginning, as well as after foll. 2, 3, 8, 42, 43, 45, 46, and 227. Each page is divided into two columns, of from 32 to 44 lines. Foll. 1—8 and foll. 30—68 are written in a good, regular Estrangĕlā of the vith or viith cent.; the rest of the volume is in a more cursive character, and dated A. Gr. 1186, A.D. 875. The contents are—

1. Three leaves from the Lives of the Egyptian Solitaries by Hieronymus, with the running title ܫܒܝܠ ܐܒܗ̈ܬܐ. Fol. 1 *a*.

2. Selections from the writings of Evagrius; viz.—

a. Imperfect at the beginning. Fol. 4 *a*.

b. ܥܝܢܐ ܕܢܣܝ ܡܠܐ ܕܚܟܡܬܐ. Fol. 6 *b*. See Add. 14,578, no. 33, §§ 1—5.

c. ܚܠܡ ܕܡܠܦܢܘܬܐ, on Christianity, beginning, fol. 6 *b*: ܡܢ ܟܠ ܫܥܐ ܕܡܬܚܙܐ ܠܢ ܒܚܠܡ ܐܢ ܒܡܠܦܢܘܬܐ ܐܢ ܒܚܙܘܢ ܕܠܠܝܐ ܐܢ ܒܡܬܩܢܐ ܕܡܬ ܒܟܠ ܡܕܡ ܕܢܬܒ ܠܢ ܒܫܡܝܐ.

d. ܚܠ ܕܡܬܝܪ, on perfection. Fol. 8 *b*. Imperfect. See Add. 14,578, no. 13.

3. Extracts from the Historia Lausiáca of Palladius: ܚܠܡ ܕܡܬܚܙܐ ܡܢ ܣܦܪ ܕܠܘܣܝܐ ܩܕܡܝܐ. Running title: ܫܒܝܠ ܐܒܗ̈ܬܐ. Fol. 9 *a*.

4. The second part of the Lives of the Egyptian Solitaries by Hieronymus (see Add. 12,173, no 1, *b*): ܫܒܝܠ ܐܒܗ̈ܬܐ ܣܦܪ ܕܐܒܗ ܩܕܡܝܢ. Fol. 30 *a*. Imperfect. Subscription, fol. 68 *b*: ܫܠܡ ܠܣܦܪ ܣܦܪ ܫܒܝܠ ܐܒܗ̈ܬܐ ܕܐܬܐ ܡܢ ܥܝܢܐ ܕܢܣܝ ܡܠܐ ܕܚܟܡܬܐ ܐܢ ܒܡܠܦܢܘܬܐ ܐܢ ܒܚܙܘܢ ܕܠܠܝܐ ܐܢ ܒܡܬܩܢܐ ܕܡܬ ܒܟܠ ܡܕܡ ܕܢܬܒ ܠܢ ܒܫܡܝܐ ܒܫ̈ܢܬ ܐ̈ܠܦ ܘ ܫ̈ܡ ܘ ܫ̈ܒ (sic) ܠܡܫܝܚܐ ܡܠܟܐ ܕܥܠܡ ܥܠܡ̈ܝܢ ܐܡܝܢ. To this a later hand has added: ܫܠܡ ܠܟ ܡܪ̈ܝ ܣܦܪ ܐ̈ܠܦ ܘ ܫ̈ܒ (sic) ܫ̈ܢܝ ܠܡܫܝܚܐ ܡܠܟܐ ܕܥܠܡ ܥܠܡ̈ܝܢ ܐܡܝܢ ܘ ܐ̈ܡܝܢ ܠܟ ܡܪ̈ܝ ܣܦܪ ܐ̈ܠܦ ܘ ܫ̈ܒ ܫ̈ܢܝ ܠܡܫܝܚܐ ܡܠܟܐ ܕܥܠܡ ܥܠܡ̈ܝܢ ܐܡܝܢ. ܘ ܐ̈ܡܝܢ ܫܠܡ ܠܟ ܡܪ̈ܝ ܣܦܪ ܐ̈ܠܦ ܘ ܫ̈ܒ ܫ̈ܢܝ ܠܡܫܝܚܐ ܡܠܟܐ ܕܥܠܡ ܥܠܡ̈ܝܢ ܐܡܝܢ.

ܕ ܫܢܐ ܗܘ ܕܟܬܒ (sic) ܒܡܠܬܐ ܕܒܪܟܬ ܒܗ ܡܝ .

5. The history of the virgin Andromeda: ܬܫܠܝܚܬ ܕܐܢܕܪܘܡܝܕ ܕܒܬܘܠܬܐ . Fol. 69 *a*. See Add. 14,649, fol. 140 *b*.

6. The history of a virgin: ܕܒܬܘܠܬ ܕܒܝܬ ܡܢ . Fol. 69 *b*. See Add. 14,649, fol. 141 *b*.

7. Extracts from the Ecclesiastical History of Eusebius, viz.—

a. The martyrdom of S. James, the brother of our Lord: ܡܐܪܬܐ ܕܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܢ ܕܐܬܐ ܥܠ ܝܗܘܕ ܒܝܘܡ ܫܒܥ ܠܡܘܬܗ . Fol. 70 *a*. See Lib. ii., cap. 23, from the beginning to the words *καὶ εὐθὺς Οὐεσπασιανὸς πολιορκεῖ τὴν Ἰουδαίαν, αἰχμαλωτίσας αὐτούς*.

b. Of S. John the Apostle: ܥܠ ܝܘܚܢ ܫܠܝܚܐ ܕܒܬܘܠܬܐ . Fol. 71 *a*. See Lib. iii., cap. 23, and the first sentence of cap. 24.

c. Of the decease of S. John and S. Philip: ܕ ܐܬܡܘܬ ܡܢ ܥܠܡܐ ܥܠ ܝܘܚܢ ܘܦܝܠܝܦܘܣ . Fol. 72 *b*. See Lib. iii., cap. 31.

d. The martyrdom of Polycarp: ܕ ܒܝܘܡ ܫܒܥ ܠܡܘܬܗ ܕܦܘܠܝܩܪܦ ܬܠܡܝܕ ܫܠܝܚܐ ܕܡܪܢ ܕܐܬܐ ܥܠ ܝܗܘܕ . Fol. 73 *a*. See Lib. iv., capp. 14 (only the last sentence) and 15.

8. The martyrdom of Peter of Alexandria: ܡܐܪܬܐ ܕܫܡܥܘܢ ܒܪ ܨܒܝܐ ܕܡܪܢ ܕܐܬܐ ܥܠ ܐܠܟܣܢܕܪܝܐ ܒܫܢܬ ܬܪܬܝܢ ܕܕܩܠܛܝܢܘܣ ܩܣܪ . Fol. 76 *b*. See Add. 14,641, no. 4, *b*.

9. The history of the eight Youths of Ephesus: ܬܫܠܝܚܬ ܫܒܥܐ ܛܠܝܐ ܕܒܬܘܠܬܐ ܕܐܦܣܘܣ ܕܐܡܝܪ . Fol. 81 *b*. See Add. 12,160, fol. 147 *a*.

10. The martyrdom of Sophia and her three daughters: ܡܐܪܬܐ ܕܣܘܦܝܐ ܘܬܠܬ ܒܢܬܗ ܕܒܬܘܠܬܐ ܗܘ . Fol. 89 *a*. See Add. 14,644, no. 9.

11. A tract entitled "Plerophoriæ, or Testimonies and Revelations given by God to the Saints, concerning the heresy of the Diphysites and the transgression at Chalcedon," written by the priest John of Antioch, of the "gens Rufina," bishop of Maiūma near Gaza, and one of the disciples of Peter the Iberian. Fol. 90 *a*. ܫܡܥܘܢ ܐܦܣܩܦܐ ܕܒܝܬ ܡܪܝ ܕܐܬܐ ܡܢ ܩܕܡ ܡܪܝ ܥܠ ܩܕܝܫܝ ܐܒܗܬ ܐܠܗܐ . ܐܡܪ ܠܗ ܡܪܝ ܫܡܥܘܢ ܐܚܝ ܐܢ : ܒܬܪ ܕܐܬܝ ܠܟ ܡܫܝܚܐ ܕܐܠܗܐ ܕܐܒܗܬ ܐܠܗܐ ܕܐܬ ܒܝ ܒܟܬܒ ܠܟ ܡܢ ܐܠܦ ܫܡܝ ܕܐܢ

ܕܫܡܫܐ ، ܕܡܪܝ ܒܪ ܣܪܓܘܢ ܕܐܬܐ ܕܓܒܘܠܐ ܥܠ ܫܡܥܘܢ ܕܒܝܬ ܚܘܪܝ ܕܐܬܐ ܕܓܒܘܠܐ . ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܐܚܕ ܐܠܗܐ ܕܟܠ ܥܠܡܝܢ . ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܣܝܡ ܚܬܡ ܣܦܪܐ ܕܝܘܚܢܢ ܐܦܣܩܦܐ ܕܐܣܝܐ ܐܘ ܕܐܦܣܘܣ . ܗܕܐ ܣܦܪܐ ܫܠܡ ܘܫܦܝܪ ܘܛܒ ܠܟܠ ܡܢ ܕܩܪܐ ܒܗ ܘܠܟܠ ܡܢ ܕܫܡܥ ܠܗ ܘܠܟܠ ܡܢ ܕܟܬܒ ܠܗ ܘܠܟܠ ܡܢ ܕܢܟܬܒ ܠܗ ⁘ . ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܣܝܡ ܚܬܡ ܣܦܪܐ ܕܝܘܚܢܢ ܐܦܣܩܦܐ ܕܐܣܝܐ ܐܘ ܕܐܦܣܘܣ .

12. The history of a nun: ܗܕܐ ܥܕܬܐ ܕܐܬܝܬ ܡܢ ܒܝܬ ܥܠ ܕܝܪ ܒܝܬ ܐܠܗܐ ܕܐܬܐ ܕܫܘܒܝܐ . Fol. 134 *b*.

13. The history of Jacob the wanderer: ܥܕܬܐ ܕܝܥܩܘܒ ܓܠܝܐ . Fol. 135 *a*. See Add. 14,647, fol. 139 *b*.

14. The history of Paul the priest and his disputation with Satan: ܥܕܬܐ ܕܦܘܠܘܣ ܟܗܢܐ ܥܡ ܣܛܢܐ ܕܐܬܐ . Beginning, fol. 141 *b*: ܗܘ ܓܒܪ ܕܐܬܐ ܠܗ ܠܒܪ ܐܢܫ

h. The history of Susanna the virgin: ܬܫܥܝܬܐ ܡܫܠܡܬ ܒܬܘܠܬܐ ܕܫܘܫܢ ܥܒܪ ܕܡܢ ܥܡܪܐ. Fol. 178 *a.* See Land, Anecd. Syr., t. ii., p. 343.

i. The history of Mary the solitary: ܒܬܘܠܬܐ ܕܝܬ ܒܬܘܠܬܐ ܕܫܘܫܢ. Fol. 182 *a.* See Land, p. 354.

j. The history of Mārā: ܥܝܪ ܕܫܘܫܢ ܕܡܪܐ ܫܪܝܪ. Fol. 182 *b.* See Add. 14,647, I., no. 36.

k. The history of Ḥarpaṭ (here written Nīrpaṭ): ܕܐܬܬܝܪ ܐܢ ܚܪܦܛ ܕܫܘܫܢ ܒܫܪܝܪ ܐܝܟ ܥܡ. Fol. 186 *a.* See Add. 14,647, I., no. 11.

l. An extract from the history of Zĕ'ūrā: ܐܝܟ ܕܐ, ܐܝ ܕܡܢ ܕܫܘܫܢ ܥܡ. Fol. 188 *a.* See Add. 14,647, I., no. 2.

m. The history of Bassianus: ܕܫܘܫܢ ܕܐܠ ܒܣܝܢܘܣ. Fol. 188 *a.* See Add. 14,647, I., no. 40.

19. Extracts from the Ecclesiastical History of John of Asia, relating to various periods between A. Gr. 831—879 (A.D. 520—568). See Land, Anecd. Syr., t. ii., pp. 289—329. The following are the several rubrics.

a. Regarding the persecution of the faithful by the heretics in the time of Justinian (Justin), A. Gr. 831 (A.D. 520): ܡܠ ܕܐܠ ܕܐ ܕܡܠ ܕܡܢ ܥܡ ܕܐܡܪ ܒܫܡ ܐܝ, ܕܐ ܕܡܢ ܕܡܠ (sic) ܕܐܠ ܕܐܠ ܕܐܠ ܕܐ: ܕܡܝܗܡ ܥܡ ܕܐܡܪ ܐܠ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ. Fol. 189 *a.*

b. Of the persecution of the Convent of the Orientals at Edessa: ܕܐ ܕܐ ܕܐ, ܕܐ ܕܐ. ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ. Fol. 190 *a.*

c. Of the persecution under Ephraim of Amid, patriarch of Antioch: ܕܐ ܕܐ ܕܐ ܕܐ. ܕܐ ܕܐ ܕܐ ܕܐ. ܕܐ ܕܐ ܕܐ ܕܐ. Fol. 190 *b.*

General subscription, fol. 192 *b*: ܒܠܟ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ.

d. Of the destruction of several cities, and of the appearance of the star that preceded these calamities, A. Gr. 836 (A.D. 525): ܕܐ ܕܐ ܕܐ ܕܐ. ܕܐ ܕܐ ܕܐ ܕܐ, ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ. ܕܐ ܕܐ ܕܐ ܕܐ. Fol. 192 *b.*

e. A. Gr. 837 (A.D. 526). Fol. 192 *b.*

f. Of the destruction of Pompeiopolis, A. Gr. 850 (A.D. 539): ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ. Fol. 193 *b.*

g. Of the destruction of Antioch for the sixth time, A. Gr. 851 (A.D. 540): ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ. Fol. 194 *a.*

h. A. Gr. 852 (A.D. 541). Fol. 194 *b.*

i. A. Gr. 854 (A.D. 543). Fol. 194 *b.*

j. Of the great pestilence in the year 855 (A.D. 544), in four chapters.

α. ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ. ܕܐ ܕܐ ܕܐ ܕܐ. ܕܐ ܕܐ ܕܐ ܕܐ. Fol. 195 *a.*

β. ܕܐ ܕܐ ܕܐ, ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ. Fol. 197 *b.*

γ. ... Fol. 198 *a*.

δ. ..., regarding testaments and inheritances at this time. Fol. 202 *a*.

General subscription, fol. 204 *a*: ...

k. Of the earthquake at Constantinople in the year 862 (A.D. 551): ... Fol. 204 *a*.

l. Of the earthquake in the year 870 (A.D. 559): ... Fol. 204 *b*.

m. A. Gr. 879 (A.D. 568). Fol. 205 *b*.

Subscription, fol. 206 *a*: ...

20. The history of Hilaria, the daughter of the emperor Zeno: ... Fol. 206 *a*. See Add. 14,641, no. 4, *h*.

21. The history of Onesima: ... Fol. 214 *a*. See Add. 14,649, no. 16.

22. Discourse of Athanasius on Virginity: ... Fol. 220 *a*. Imperfect. See Add. 14,601, no. 3, and Add. 14,649, no. 5.

On fol. 235 *a*, after the doxology, there is a note, stating that the later portions of this manuscript were written in the year 1186, A.D. 875, by one Simeon, from the convent of Mār Solomon near Dulikh or Dulichium, for his own use and that of his disciple Joseph. ...

A short note at the foot of the page repeats the name of the said Joseph as one of the owners: ...

A third note, on fol. 235 *b*, informs us that this book, with 17 others, belonged to the above mentioned Simeon, and were bequeathed by him to one Jacob and his son John, who presented them to the convent of S. Mary Deipara. ...

On fol. 200 *a*, at the foot of the page, there is written the name of a reader, the Syrian priest David, داود القس السّريانى.

[Add. 14,650.]

DCCCCL.

Vellum, about 10¼ in. by 6¾, consisting of 179 leaves. The quires, signed with letters, are 18 in number. There are from 26 to 37 lines in each page. This manuscript is written in a good, regular hand of the ixth cent. Greek vowels have been occasionally added, in most instances, it would seem, by later hands. It contains—

1. The history of Maria the Egyptian: ... Fol. 2 *b*. See the Acta Sanctt. for April, t. i., p. 76.

2. The history of Euphrosyne of Alexandria: ... Fol. 19 *a*. See the Acta Sanctt. for February, t. ii., p. 537.

3. The history of the Man of God from the city of Rome (Alexius Romanus), in two parts.

a. Part first: ... Fol. 25 *b*. At the end we read: ... (*παραμονάριος*) ...

b. Part second: ... Fol. 29 *a*.

Compare Add. 14,644, no. 12.

4. A discourse, ascribed to John Chrysostom, on Virginity: ... Fol. 33 *a*.

5. A discourse of Athanasius on Virginity: ... Fol. 49 *b*. See Add. 14,601, no. 3.

6. The martyrdom of Febronia: ... Fol. 66 *b*. See Add. 14,647, fol. 157 *b*.

7. The martyrdom of Eugenia and her family: ... Subscription: ... Fol. 78 *b*. See Add. 14,645, no. 40.

8. The martyrdom of John and Areadius, their father Xenophon, and their mother Maria, at Byzantium: ... Fol. 90 *a*.

9. The history of Andronicus and his wife Athanasia: ...

Fol. 96 *a*. See the Acta Sanctt. for October, t. iv., p. 998.

10.* The history of a nun, who was thought to be mad, and of the patrician lady Anastasia, the correspondent of the patriarch Severus: . ܗܘ ܕܒܬܐ ܕܐܬ ܒܗ ܕܐ ܕܥܒܕ ܕܐ ܕܡܢ ܕܐ ܕܐ (sic) ܕܐ ܕܐ ܕܐ

'Abdīn: ... Fol. 131 *b*. He was at first a monk of the convent of Ḳūbbē (or "the Thorns") near Edessa, fol. 132 *b*: ... Subscription, fol. 140 *b*: ...

21. The history of the virgin Andromeda of Jerusalem: ... Fol. 140 *b*.

22. The history of a virgin: ... Fol. 141 *b*. This is taken from the Hist. Lausiaca; see Rosweyde, Vitæ Patrum, lib. viii., cap. cxxxix.

23. The history of John the monk, of Rome: ... His father's name was ...; his mother's, Theodora; both Christians, and people of rank. Fol. 142 *a*.

24. The history of Eupraxia (or Euphrasia): ... Fol. 148 *a*. See the Acta Sanctt. for March, t. ii., p. 265.

25. The history of Hilaria, the daughter of the emperor Zeno: ... Fol. 162 *a*. In this manuscript the names were originally Maria (...) and Theodosius (...), but they have been altered throughout by a later hand. See Add. 14,641, no. 4, *h*.

26. The history of Rūbīl, or Reuben, and his companions, in the time of Trajan: ... Fol. 170 *a*.

In some parts of this manuscript there are brief glosses and Greek words written on the margins; especially on foll. 2—18.

On fol. 178 *a*, after the doxology, we find a note in the writing of the scribe, the monk Simeon, stating that he copied it for his own use: ...

The hymns on foll. 1 *a*, 178 *b*, and 179, seem to be also in his hand, though written currente calamo; and so also is the Index of the contents of the volume, fol. 1 *b*.

A second note on fol. 178 *a* has been carefully effaced.

A third note on the same page records the presentation of the volume to the convent of S. Mary Deipara by the priest Simeon of Tagrīt at his decease: ...

On fol. 2 *a* there is a note of comparatively modern date, stating that the book belonged to the convent of S. Mary Deipara: ...

On fol. 178 *a*, at the foot of the page, we find another note, also of modern date, written by a monk of Rās-'ain, whose name has been erased. ....

On the upper margin of fol. 7 *a* there stands the following autograph:

which is stated in an accompanying note to be that of John, bishop of Jerusalem, who visited the convent of S. Mary Deipara, at a time when there were in it no less than 70 Syrian monks.

On the outer margin of fol. 28 *a* we read the name of the monk Ephraim, from the convent of Mār Sergius at Balad: ; to which a later hand has added .

In this manuscript there is some ornamentation with red, green and yellow pigments, especially at the beginning and end of each article. See, in particular, foll. 66 *b*, 78 *b*, 89 *b*, 99 *b*, 102 *b*, 109 *a*, 114 *a*, 120 *b*, 122 *b*, 131 *b*, and 147 *b*.

[Add. 14,649, foll. 1—179.]

DCCCCLI.

Seven vellum leaves, about $9\frac{3}{4}$ in. by $6\frac{1}{4}$, all of which are much stained by water, and the last two much torn (Add. 14,629, foll. 25—31). The number of lines in each page varies from 33 to 37. They are written in a good, Nestorian hand of about the ixth cent., with many Syriac vowel-points, and contain—

1. Part of a discourse on the persecutions and sufferings of the Christian martyrs; imperfect both at the beginning and end. Fol. 25 *a*.

2. Part of the martyrdom of Cyprian and Justa. Fol. 30 *a*. See Add. 12,174, no. 19.

[Add. 14,629, foll. 25—31.]

DCCCCLII.

Vellum, about $13\frac{3}{8}$ in. by 8, consisting of 430 leaves, many of which are much stained and soiled. The quires, signed with letters, are 43 in number. Each page is divided into two columns, of from 28 to 42 lines. This volume is written in a rather peculiar, angular hand, and dated A. Gr. 1247, A.D. 936. It contains—

Forty-one Lives of Saints and Martyrdoms; viz.—

1. The Acts of S. Thomas, or Judas Thomas (i. e. the Twin): . See Tischendorf, Acta Apostolorum Apocrypha, pp. 190—241; and Abdias, Hist. Apost., lib. ix., in Fabricius, Codex Apocryphus Novi Test., Hamburg, 1719—43, t. ii., p. 687. These acts are here divided as follows.

a. First act, , entitled , "when he sold himself to the merchant Ḥabbān, that he might go down and convert India" (Gr. text, capp. 1—16). Fol. 1 *b*.

b. Second act, , "when Thomas the Apostle entered into India, and built the palace for the king in heaven" (Gr. text, capp. 17—29). Fol. 4 *b*.

c. Third act, ... ܥܠ ܚܝܘܬܐ ܪܒܬܐ, "concerning the black snake" (Gr. text, capp. 30—38). Fol. 7 *b*.

There are no other rubrics in the Syriac text,* till we come to the imprisonment of the Apostle, fol. 30 *a*, where we find—

d. ܡܕܪܫܐ ܕܡܪܝ ܬܐܘܡܐ ܫܠܝܚܐ ܒܐܪܥܐ ܕܗܢܕܘ, "madrāshā of Judas Thomas the Apostle in the country of the Indians," beginning, fol. 30 *b*: ... Fol. 57 *a*. See Add. 12,151, fol. 173 *a*. Subscription: ... Fol. 32 *a*: ... Subscription, fol. 57 *a*: ...

Then follows the conclusion of the narrative, fol. 33 *b*, a portion of which is extant in Greek; see Tischendorf, Acta Apostt. Apocrypha, p. 235. Subscription, fol. 49 *b*: ...

2. The Acts of S. Matthew and S. Andrew the Apostles: ... Fol. 49 *b*. See Tischendorf, Acta Apostt. Apocrypha, pp. 132—166. Subscription, fol. 57 *a*: ...

3. The narrative of Dionysius the Areopagite, concerning the vision which he saw at Heliopolis in Egypt: ... Fol. 57 *a*. See Add. 12,151, fol. 173 *a*. Subscription, fol. 60 *a*: ... Fol. 60 *a*. See Add. 12,174, no. 35.

4. Narrative concerning the image of the Messiah, which the chief priests of the Jews made at Tiberias: ... Fol. 60 *a*. See Add. 12,174, no. 35.

5. The life of Simeon Salus and John his brother, written by Leontius, bishop of Neapolis in Cyprus: ... Fol. 83 *a*. See Add. 12,174, no. 9.

6. Miracles of Nicolaus, bishop of Myra: ... Fol. 106 *b*. Compare Add. 12,174, no. 13.

7. Narrative of the massacre of the monks of Mount Sinai and of Raithū, by the Arab barbarians, written by the monk Ammonius: ...

* The Greek text terminates on fol. 17 *b*, at the top of the first column; Fabricius, Cod. Apocryph. N.T., t. ii., p. 703.

ܒܬܫܒܚܐ .*ܐܒܪܝܕܐ ܫܡܥ ܕܒܪ ܪܝܫܐ ܕܐܬܪ ܣܘܪܝܐ ܡܢܐܪܟ ܕܒܪ ܟ ܡ . Fol. 110 *b*. See Combéfis, Christi Martyrum Electi Triumphi, p. 88, and "Martirio de' santi Padri del monte Sinai e dell' Eremo di Raitu composto da Ammonio Monaco," Milan, 1826.

8. The life of Julian Sābā, or the Aged: ܕܐܠܦ ܫܢܐ ܫܡܫ ܕܒܪܗ ,ܝܘܠܝܢܘܣ ܫܒܐ . Fol. 118 *b*. See Add. 14,644, no. 8.

9. The history of John,† archbishop of Alexandria, in 48 chapters,‡ written by Leontius, bishop of Neapolis in Cyprus: ܣܝܡ ,ܬ̈ (sic) ܕܒܪ ܫܡܥ ܕܒܪ ܐܒܪܝܕܐ ܕܐܠܟܣܢܕܪܝܐ ܕܐܦܣܩ̈ܘܦ ܐ̈ ܡ ܒܗ ܕܒ ܕܒܪ ܩܝܣܪܝܐ ܕܒܪ ܟ ܡ ܒܬܫܒܚܐ . ܕܒܫ̈ܒܚ ܒܟ̈ܪ ܕܒ̈ ܕܒ ܕܒ ܫ̈ܢ ܕܒ ܕܒ ܫ̈ܢ ܕܒ ܕܒ ܫ̈ܢ

Fol. 221 *a*. See Add. 14,644, no. 10.

19. The martyrdom of Bar-samyā (Bar-simæus), bishop of Edessa: Fol. 233 *b*. See Cureton, Ancient Syriac Documents, p. .

20. The martyrdom of Ḥabīb the deacon, at Edessa: Fol. 238 *b*. See Cureton, Ancient Syr. Documents, p. .

21. The martyrdom of Simeon bar Ṣabbā'ē and others: Fol. 245 *a*. Compare Add. 12,174, no. 60.

22. The martyrdom of Tharbū, her sister, and her maid: Fol. 257 *b*. See Add. 12,174, no. 64.

23. The martyrdom of Paphnutius and his 546 disciples, under Diocletian: Fol. 259 *b*. Compare the Acta Sanctt. for Sept., t. vi., p. 683.

24. The martyrdom of the bishop Theopompus, the magus Theonas, and four nobles, under Diocletian: Fol. 270 *b*. Compare the Acta Sanctt. for January, t. i., p. 127, where the bishop is called Theopemptus.

25. The martyrdom of Procopius at Cæsarea, under Diocletian: Fol. 285 *b*. Compare Assemani, Acta martyrum, pars 2, p. 169.

26. The martyrdom of Sophia and her three daughters, Pistis, Elpis, and Agape: Fol. 286 *b*. See Add. 14,644, no. 9.

27. The martyrdom of Tarachus, Probus, and Andronicus: (sic) Fol. 294 *b*. See Add. 12,174, no. 74.

28. The martyrdom of Lucian and Marcian: Fol. 310 *b*. See Assemani, Acta martyrum, pars 2, p. 49.

29. The martyrdom of Ammonius, Doticus (Zoticus?), Cyriacus, and Acmonicus (Œcumenicus?): (elsewhere) Fol. 312 *b*.

30. The martyrdom of Charisius (?), Nicephorus, and Papias: Fol. 314 *b*.

31. The martyrdom of the soldier Acacius at Byzantium:

. Fol. 316 *a*. See the Acta Sanctt. for May, t. ii., p. 293.

32. The martyrdom of Bar-shabyā the abbat, ten monks, and a magus: . Fol. 322 *b*. See Assemani, Acta martyrum, pars 1, p. 93.

33. The martyrdom of the bishop Shahdōst and 128 others: . Fol. 323 *b*. See Add. 12,174, no. 63.

34. The martyrdom of Bar-ba'shĕmīn the bishop and sixteen others: (sic) . Fol. 325. See Assemani, Acta martyrum, pars 1, p. 111.

35. The martyrdom of Ananias at Arbela: . Fol. 327 *b*.

36. The martyrdom of 'Abdā, 'Ebēd-yeshūa' the bishop, and others: (sic) . Fol. 328 *a*. See Assemani, Acta martyrum, pars 1, p. 149.

37. The martyrdom of Stratonice and Seleucus at Cyzicus: . Fol. 334 *b*. See Add. 12,174, no. 56.

38. The martyrdom of Mamas: . Fol. 364 *b*. See the Acta Sanctt. for August, t. iii., p. 437.

39. The martyrdom of Babylas: . Fol. 370 *b*. See Add. 12,174, no. 57.

40. The martyrdom of Eugenia, her mother Claudia, and others, in Egypt: (sic) . Fol. 376 *a*. See Surius, Vitæ Sanctt., t. iv., December, p. 319. Subscription: .

41. The history of John the less, or the younger, of Scete, translated from the Arabic by Zachariah, bishop of Sakhā: .

ܕܫܒܚ (ܫܓ) ܕܡܪܝ ܕܝܪܐ . ܐܬܝܗܒ ܠܗ ܒܥܠ ܒܝܬ ܡܕܪܫܐ ܕܐܒܗ ܕܡܪ ܒܪ ܕܝܢܐ ܕܒܪ ܬܓܪܝܬ . ܘܥܡ ܫܪܟ ܐܚܪܢ ܕܒܪ ܐܬܪ ܕܝܪ ܕܡܪ ܡܪܝܡ ܕܕܝܦܪܐ . ܐܝܬ ܒܗ ܐܦ ܠܝܬ ܒܗ ܡܢ ܕܡܫܬܟܚ ܠܡ

34 lines. This manuscript is written in a good, regular hand of about the xth cent., and contains—

1. The martyrdom of S. Peter, ܡܬܰܪܛܘܼܪܘܼܬܐ ܕܫܡܥܘܢ ܟܐܦܐ ܫܠܺܝܚܐ ܕܡܫܝܚܐ, beginning, fol. 13 *a*: ܐܡܪ ܠܗ ܫܡܥܘܢ ܟܐܦܐ ܫܠܺܝܚܐ ܕܡܫܝܚܐ ... ܐܬܝ ܠܟ ܙܒܢܐ ... ܘܐܬܝ ܠܟ ܙܒܢܐ. Date of the martyrdom, fol. 17 *a*: ܒܫܢܬ ܬܠܬ ܥܣܪܐ ܫܢܝܢ ܠܢܝܪܘܢ ܩܣܪ ܡܠܟܐ ... ܒܫܢܬ ܬܠܬ ܥܣܪܐ ܫܢܝܢ ܠܢܝܪܘܢ ܩܣܪ ܡܠܟܐ. The date is given thus, fol. 21 *b*: ... ܒܫܢܬ ܬܠܬ ܥܣܪܐ ܫܢܝܢ ܠܢܝܪܘܢ ܩܣܪ ܡܠܟܐ.

2. The martyrdom of S. Paul, ܡܬܰܪܛܘܼܪܘܼܬܐ ܕܫܠܺܝܚܐ ܦܘܠܘܣ ܫܠܺܝܚܐ ܕܡܫܝܚܐ, beginning, fol. 17 *a*: ... ܒܫܢܬ ... ܠܢܝܪܘܢ ܩܣܪ ... ܒܫܢܬ ... ܠܢܝܪܘܢ ܩܣܪ ... The date is given thus, fol. 21 *b*: ... ܒܫܢܬ ... ܠܢܝܪܘܢ ... ܒܫܢܬ ... ܠܢܝܪܘܢ ... ܒܫܢܬ ... ܠܢܝܪܘܢ

andria, ܡܪܝܐ ܡܠܟܐ ܕܠ ܡܕܝܢܬܐ ܡܪܝܢܐ ܡܕܝܢܬܐ. Fol. 32 *b*. In the subscription she is named Philippa, ܦܝܠܦܐ ܒܬܐ ܡܠܟܐ. See Add. 14,649, fol. 103 *b*.

3. The history of Maria, ܕܠ ܡܪܝܐ ܕܐܝܟ ܡܪܝܢܘܣ ܡܢܙܪ, who entered a convent of monks under the name of Marinus, ܡܪܝܢܘܣ. Fol. 35 *b*. See Rosweyde, Vitæ Patrum, lib. i., p. 393.

4. The history of Hilaria, the daughter of the emperor Zeno: ܡܪܝܐ ܕܠ ܡܪܝܐ ܒܬ ܙܝܢܘ ܡܠܟ ܐܝܠܪܝܐ. Fol. 38 *a*. In the subscription there is added: ܫܒܝܚ ܐܠܗܐ ܒܐܦܣܐ ܕܡܪܝ ܡܪܝ ܕܚܢܢ ܒܪ ܐܗܪܘܢ ܕܕܝܩܢܐ ܕܡܝܦܪ.

5. The history of Andronicus and his wife Athanasia: ܡܪܝ ܕܠ ܡܪܝ ܐܢܕܪܘܢܝܩܘܣ ܘܐܬܢܣܝܐ. ܒܫܡ ܡܪܝ ܡܪܝ ܕܐܒܐ ܕܐܒܗ ܕܠ ܐܠܗܐ ܕܐܒܪܗܡ ܕܐܒܪܗܡ ܕܐܒܪܗܡ ܕܐܒܪܗܡ. Fol. 48 *b*. See the Acta Sanctt., Octob., t. iv., p. 998.

On fol. 53 *b* there is a note, some portions of which have been altered at a later period, stating that "this book of Abbā Isaiah" was purchased by the deacon David bar Aaron of Melitene: ܐܬܐ ܕܟܬܒ ܐܢ ܕܟܬܒ ܒܝ ܕܝܘܕ ܒܪ ܐܗܪܘܢ ܕܡ ܡܠܝܛܝܢܐ ܒܝ ܕܝܘܪ ܕܐ ...]. ,ܡܢ ܕܝܘܕ ܕܟܬܒ ܒܝ ܕܝܘܪ ܕܐ ...]. ܕܐ ...]. ...]. ...].

in double columns, with 28 lines in each page. The character is an upright, Coptic uncial of the vth or vith cent. It contains ch. viii. 58, *πρὸς αὐτὸν τοῦ πορεύεσθαι*—ch. ix. 1, *πραγματείαν*. See Tischendorf, Monum. Sacra Inedita, Nova Coll., t. ii., pp. 315—6, and Prolegom., pp. xiii. and xliii.

b. Across these uncials there is written another Greek text, likewise in two columns, in a cursive character of the ixth or xth cent., but so faded as to be almost illegible.

3. Fol. 4 is a leaf from a Greek manuscript of the 3^{d} (1st) book of Kings, written in double columns, with 19 lines on each page. The character is a large, regular uncial of the vith cent. It contains ch. xxi. 26, *εἰς πόλεμον*—31, *οἶδα*.

[Add. 14,665, foll. 1—7.]

DCCCCLVI.

Paper, about 7$\frac{5}{8}$ in. by 5$\frac{1}{4}$, consisting of 47 leaves (Add. 14,734, foll. 177—223), the last 11 of which are more or less stained and torn. The quires are four in number, but without signatures. There are from 14 to 19 lines in each page. This manuscript is written in a good, regular hand of the latter part of the xith cent., and contains—

1. The martyrdom of George, the general (*στρατηλάτης*) Antonine, and the empress Alexandra : ܚܕ ܫܒܠܟ ܕܡܢ ܥܕ ܟܕ ܐܬܝܡ ܕܐܦܝܕ ܕܥܢܝܡ ܕܟܬܒ ܕܐܢܛܘܢܝܢܘܣ ܕܐܠܟܣܢ ܕܪܝܫ ܕܐܠܟܣܢ ܕܐܠܟܣܢ (sic) ܕܐܠܟܣܢ ܕܐܠܟܣܢ ܕܐܠܟܣܢ

a. Part first, fol. 54 *b*: ܕܗ ܡܫܒܚܐ ܕܡܪܝ ܐܦܪܝܡ ܒܪ ܐܠܗܐ ܕܒܪܝܫܐ ܕܡܫܒܚܬܐ ܕܐܫܬܕܪ ܒܐܝܕ ܕܫܘܥܐ ܕܢܨܒ ܒܝܫܐ ܥܠ ܟܠ ܡܕܝܢܬܐ ܕܐܠܦ ܫܢܝܢ ܕܫܠܛܢܘܬܗ ܕܩܣܪ ܐܢܛܝܘܟܝܐ ܘܫܠܡ ܕܡܫܒܚܬܐ ܕܐܦܪܝܡ. Imperfect.

b. Part second, fol. 66 *a*: ܫܠܡ ܡܫܒܚܐ ܕܡܪܝ ܐܦܪܝܡ ܒܪ ܐܠܗܐ ܕܒܪܝܫܐ ܕܡܫܒܚܬܐ ܕܐܫܬܕܪ ܒܐܝܕ ܕܫܘܥܐ ܕܢܨܒ ܒܝܫܐ ܥܠ ܟܠ ܡܕܝܢܬܐ ܕܐܠܦ ܫܢܝܢ ܕܫܠܛܢܘܬܗ ܕܩܣܪ ܐܢܛܝܘܟܝܐ. Imperfect.

4. A metrical discourse of Ephraim: ܡܫܒܚܐ ܕܡܪܝ ܐܦܪܝܡ ܒܪ ܐܠܗܐ. Fol. 77 *b*. Imperfect. See Add. 14,611, no. 15, and Opera, t. ii., p. 350.

5. The Creed of the Orthodox, ܗܝܡܢܘܬܐ ܕܐܬܪܬܘܕܘܟܣܝܐ, beginning, fol. 92 *a*: ܫܡܥ ܡܫܒܚܬܐ ܕܐܠܗܐ ܕܐܒܐ ܟܠܫܡܐ ܘܕܒܪܗ ܘܕܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܗܘ ܒܬܠܬ ܐܩܢܘܡ̈ܐ ܘܒܚܕ ܟܝܢܐ ܕܠܐ ܡܦܪܫ ܐܠܐ ܒܬܠܬ ܐܩܢܘܡ̈ܐ ... ܕܐ ... ܡܢ ... ܕܐ ... ܕܐ ... ܕܐ

fol. 89 *a*: ... Fol. 98 *a*. See Add. 14,732, no. 6.

5. The history of Maximus and Domitius, written by Abbā Bīshōi: ... Fol. 98 *a*. See Add. 14,732, no. 6.

6. The history of John of Rome: ... (...). Fol. 121 *b*. See Add. 14,649, no. 23. Subscription, fol. 127 *b*: ...

7. The history of Archelides: ... Fol. 127 *b*. See Add. 14,641, no. 4, *g*.

8. Metrical discourse of Ephraim on the End of the World, the Judgment, and the Dead: ... Beginning, fol. 134 *a*: ...

9. An extract from another discourse of Ephraim on the Judgment, ..., beginning, fol. 136 *a*: ...

10. The history of Hilaria, the daughter of Zeno: ... Fol. 136 *b*. See Add. 14,641, no. 4, *h*.

11. The history of the martyr Theodore, who suffered at Euchaita, under the governor Pompilius (sic), in the reign of Julian: ... (sic) ... Fol. 144 *b*. See Add. 14,734, fol. 193 *b*.

12. The history of Mār Hālā of Amid, written by John of Asia: ... Fol. 157 *b*. See Add. 14,647, no. 33; and Land, Anecd. Syr., t. ii., p. 30 of the introduction, and p. 332.

13. The history of the forty martyrs of Sebaste: ... Fol. 159 *b*. Their names are given as follows, fol. 165 *a*: ...

14. The martyrdom of George: . Fol. 165 *b*. See Add. 14,734, fol. 177 *a*.

15. The history of a monk, who quitted his convent, and betook himself to another; written by John of Asia: . Fol. 171 *b*. See Add. 14,647, no. 18, and Land, Anecd. Syr., t. ii., p. 30 of the introduction.

On fol. 173 *a* there is a note, stating that the manuscript belonged to the convent of S. Mary Deipara in the desert of Scete, near the village of .

On fol. 173 *b* there is a rudely drawn crucifix.

[Add. 14,735, foll. 72—173.]

DCCCCLIX.

Paper, about $7\frac{3}{8}$ in. by $5\frac{3}{8}$, consisting of 53 leaves (Add. 14,730, foll. 112—164), some of which are much stained and torn, especially foll. 150—152, 157, 158, and 164. The quires are signed with letters, the remaining signatures being — . Leaves are wanting at the beginning, as well as after foll. 119, 149, 151, 157, and 163. There are from 16 to 18 lines in each page. This manuscript, which is written in a rather inelegant hand of the xiith cent. contains—

1. The history of Theophilus and Maria. Fol. 112 *a*. After a short introduction, which is imperfect at the beginning, the narrative commences as follows: ... (*παιγνίδια*) ... The names occur on fol. 117 *a*: (read) .

2. An excerpt from the history of Susanna by John of Asia: . Fol. 121 *b*. See Add. 14,650, no. 18, *h*, and Land, Anecd. Syr., t. ii., p. 29 of the introduction.

3. An excerpt from the history of Ḥarpaṭ by John of Asia: ܡܢ ܬܫܥܝܬܐ ܕܝܘܚܢܢ. Fol. 125 *a*. See Add. 14,650, no. 18, *k*, and Land, loc. cit.

4. The history of Paul the solitary, of the Thebaid: ܫܪܝܪܐ ܕܦܘܠܘܣ ܕܬܒܐ ܕܡܨܪ ܥܡ ܐܢܛܘܢܝܘܣ ܐܒܐ ܕܟܠ ܢܙܝܪܐ. Fol. 129 *b*. See Add. 14,653, no. 5.

5. The history of John of Rome: ܫܪܝܪܐ ܕܝܘܚܢܢ ܕܪܘܡܝ ܕܐܬܐ ܡܢ ܡܕܝܢܬܐ ܕܪܘܡ ܠܘܬ ܡܠܟܐ ܕܡܕܝܢܬܐ ܗܝ. Fol. 137 *a*. See Add. 14,649, no. 23.

6. Short sayings, ܡܐܡܪܐ ܕܡܢ ܩܕܡܝܐ. Fol. 152 *b*.

7. A grace before meat, ܨܠܘܬܐ ܕܩܕܡ ܣܥܘܕܬܐ. Fol. 153 *a*.

8. Sentences from the Proverbs of Solomon, ܡܠܐ ܕܡܢ, against different evil thoughts; and a saying of Abbā Pambo, ܕܐܡܪ ܠܗ ܐܒܐ ܦܡܒܘ ܠܐ ܐܦ ܒܚܕ. Fol. 154 *a*.

9. A prayer to be used at the commencement of any service: ,ܐܝܬ ܨܠܘܬܐ ܕܬܫܡܫܬܐ ܕܟܠ. Fol. 155 *a*.

10. A prayer at the commencement of Compline: ܨܠܘܬܐ ܕܬܫܡܫܬܐ ,ܐܝܬ. Fol. 155 *a*.

11. A concluding prayer: ܨܠܘܬܐ ܕܣܘܦܐ. Fol. 155 *b*.

12. The history of Marcus, who dwelt on the hill of Tharmaḳā: ܫܪܝܪܐ ܕܡܪܩܘܣ ܕܝܬܒ ܒܛܘܪܐ ܕܬܪܡܩܐ ܕܒܪ ܡܢ ܐܦܣܘܣ ܕܦܪܬ ܥܠ ܐܦ ܥܠ ܐܦ ܒܬܪ ܕ

2. Life of Simeon Stylites: ܚܝܐ ܕܫܡܥܘܢ ܕܥܡܕ ܥܠ ܥܡܘܕܐ ܒܬܪ ܥܡܘܕܐ ܕܥܡܕ ܒܐܦ

9. Life of Simeon Salus and of John his (spiritual) brother, written by Leontius, bishop of Neapolis in Cyprus: Fol. 110 *a*. See the Acta Sanctorum for July, t. i., p. 136.

10. Life of Paul, surnamed the Simple (), the disciple of Antony, taken from the work of Palladius: Fol. 124 *a*. Compare Rosweyde, Vitæ Patrum, pp. 730—31.

11. Life of Basil, bishop of Cæsarea in Cappadocia, written by Amphilochius, bishop of Iconium: (sic) Fol. 125 *a*. It is not the same as the life given in the Acta Sanctorum for June, t. ii., p. 938, for it commences:

12. Life of Gregory Nazianzen, written by Gregory of Cæsarea in Cappadocia: Fol. 130 *a*. See Gregorii Naz. Opera, t. i., p. cxxv. It ends abruptly, on fol. 137 *a*, with the words (p. cl., at the foot), and the scribe has added on the lower margin: Foll. 137 *b* and

138 *a* have consequently been left blank, in the hope of procuring another copy from which to complete the transcript.

13. Anecdotes of Nicolaus, bishop of Myra, in Lycia: ... It begins thus, fol. 138 *b*: ... Compare Surius, De Probatis Sanctorum Vitis, ed. 1618, t. iv., Decemb., p. 185, near the foot.

14. Narrative of the death of Theodosius, bishop of Jerusalem (see Le Quien, Or. Christ., t. iii., col. 164), and the monk Romanus: ... Fol. 141 *a*. This is probably an extract from the Ecclesiastical History of Zacharias Rhetor (see no. 15). See the text in Land, Anecdota Syriaca, t. iii., p. 341; and compare Assemani, Bibl. Or., t. ii., p. 55, and Mai, Scriptorum Vett. Nova Collectio, t. x., p. 333.

15. Life of Isaiah, abbat of Scete, with some account of his disciple Peter and of the monk Theodore, written by Zacharias Rhetor, fol. 142 *b*: ... It is dedicated to Michael (or Misael), one of the imperial chamberlains, fol. 145 *b*: ... This life has been edited by Land in his Anecdota Syriaca, t. iii., p. 346.

16. Life of Ḥannīnā, written by Jacob of Batnae for one Philotheus: ... Fol. 145 *b*. Instead of ..., the manuscript had originally ..., but the corrector has written just over the word: ... He died A. Gr. 811, A.D. 500.

17. Life of John, bishop of Tellā (see Assemani, Bibl. Or., t. ii., p. 53), written by his constant companion Elias, at the request of Sergius and Paul: ...

. Fol. 152 *a*. John was a native of Callinicus, and died the death of a martyr at the hands of Ephraim of Amid, the Comes Orientis, A. Gr. 849, A.D. 538, at the age of 55.

18. Life of Eusebius of Samosata, who suffered during the persecution of Valens: . Fol. 165 *b*.

19. Martyrdom of Cyprian, bishop of Antioch, and of the virgin Justa, in the reign of Diocletian, at Nicomedia: . Fol. 175 *a*. See Add. 12,142, fol. 74.

20. History of Andronicus and his wife Athanasia: . Fol. 179 *b*. See Add. 12,172, fol. 48 *b*.

21. Story of a merchant of the village of Paddānā, , near Ḥarrān, who went annually on business to Constantinople, and of what passed between him and the wife of a patricius: . Fol. 182 *a*.

22. Anecdotes of Daniel, abbat of Scete: . Fol. 183 *b*.

23. Story of Eulogius, who tended a leper for fifteen years: . Fol. 184 *a*. Compare Rosweyde, Vitæ Patrum, pp. 673, seqq., 728, and 950.

24. Life of Malchus the solitary, written by Hieronymus: . Fol. 185 *b*. See Rosweyde, Vitæ Patrum, p. 93.

25. Anecdotes of Martinianus the solitary: . Fol. 188 *b*. Compare Surius, Vitæ Sanctorum, ed. 1617, t. i., Febr., pp. 131 and 133.

26. Anecdote of Eugenius the Egyptian and his wife: . Fol. 190 *a*.

27. Story of a man in prison, his wife, and a thief: . Fol. 190 *b*.

28. Anecdotes of Apollo and Amūn, from the work of Palladius: . Fol. 190 *b*. See Rosweyde, Vitæ Patrum, pp. 460—66 and pp. 747—52.

29. Anecdotes of Paphnutius, from the work of Palladius: . Fol. 195 *b*. Compare Rosweyde, Vitæ Patrum, pp. 473, seqq.

30. Story of Copres and Patermutius,

from the work of Palladius: ... Fol. 197 *a*. Compare Rosweyde, Vitæ Patrum, pp. 466, seqq.

31. Story of Apollo (or Apollonius) the younger, from the work of Palladius: ... Fol. 200 *a*. See Rosweyde, Vitæ Patrum, p. 476.

32. History of the emperor Constantine, showing how he was baptized by Sylvester, bishop of Rome: ... Fol. 200 *b*. Compare Add. 17,202, fol. 25 *b*.

33. Story of a merchant named Mark, who died in a strange land, entrusting all his wealth to a heathen named Gaspar (? ... or ...) for distribution among the churches and the poor; and how Gaspar was converted to the Christian faith by Paul the *παραμονάριος* (...), of Antioch, who is said to have committed the story in the first instance to writing: ... Fol. 205 *a*. The actual narrator, whose name does not appear to be mentioned, says he had it from his brother Meletius, fol. 209 *b*: ...

34. Some account of the Rechabites, mentioned by Jeremiah the prophet (ch. xxxv.), translated from Hebrew into Greek, and from Greek into Syriac, by Jacob of Edessa: ... Beginning, fol. 209 *b*: ... The whole story is merely a vision of the said Zosimus.

35. Account of an image of our Saviour, set up by the Jews at Tiberias, in the reign of the emperor Zeno, in order that they might mock at it: ... (sic) ... Fol. 214 *a*. The narrative is contained in a letter from a deacon named Philotheus, beginning: ...

36. Life of Abraham, surnamed "of the

lofty mountain," the teacher of Bar-ṣaumā, with some of his miracles: ܚܝܐ ܕܡܪܝ ܒܪ ܨܘܡܐ ܕܐܬܐ ܡܢ ܛܘܪܐ ܪܡܐ ܘܢܨܒ ܒܗ ܫܡܐ ܕܡܫܝܚܐ ܘܥܒܕ ܢܣܝܐ ܘܫܦܝܐ ܒܫܡܗ. Fol. 227 *a*. See above, no. 1, and also Assemani, Bibl. Or., t. ii., p. 1. He was a native of Constantinople. His two most attached disciples were Stephen and Leontius, ܐܣܛܦܢܘܣ ܘܠܐܘܢܛܝܘܣ, the former of whom wrote this memoir, fol. 235 *a*: ܐܢܐ ܣܛܦܢܘܣ ܥܒܕ ܕܝ ܠܝ ܚܒܪ ܘܬܠܡܝܕ ܠܐܘܢܛܝܘܣ ܡܠܝ. ܟܬܒ ܗܘ ܠܗ ܠܫܘܠܡ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܚܕ ܒܫܒܝ ܐܬܪ ܠܗ ܒܫܠܡ ܒܫܢܬ ܫܒܥ ܡܐܐ ܘܫܢܬ ܬܪܬܝܢ ܒܫܒܝ ܐܬܪ ܠܗ ܒܫܠܡ.

37. Life of Eulogius the Egyptian ascetic, to whom a lion attached itself all his life: ܚܝܐ ܕܡܪܝ ܐܘܠܘܓܝܘܣ ܕܐܬܐ ܡܢ ܡܨܪ ܘܥܡ ܐܪܝܐ ܐܬܚܒܪ ܠܗ ܟܠ ܚܝܘܗܝ ܘܐܬܠܦ ܠܗ ܡܢ ܐܠܗܐ. Beginning, fol. 235 *a*: ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܫܒܥ ܡܐܐ ܘܫܢܬ ܬܪܬܝܢ ܒܫܒܝ ܐܬܪ ܠܗ ܒܫܠܡ. ܟܬܒ ܗܘ ܠܗ ܠܫܘܠܡ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܚܕ ܒܫܒܝ ܐܬܪ ܠܗ ܒܫܠܡ.

38. Story of Gerasimus and his lion: ܚܝܐ ܕܡܪܝ ܓܪܝܣܝܡܘܣ ܕܐܬܐ ܡܢ ܥܒܪ ܝܪܕܢ ܘܥܡ ܐܪܝܐ ܐܬܚܒܪ ܠܗ ܟܠ ܚܝܘܗܝ. Beginning, fol. 244 *b*: ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܫܒܥ ܡܐܐ ܘܫܢܬ ܬܪܬܝܢ ܒܫܒܝ ܐܬܪ ܠܗ ܒܫܠܡ. ܟܬܒ ܗܘ ܠܗ ܠܫܘܠܡ ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܚܕ ܒܫܒܝ ܐܬܪ ܠܗ ܒܫܠܡ. Compare Rosweyde, Vitæ Patrum, p. 887.

39. Life of Isaiah of Ḥaleb, or Aleppo, the last of the 72 followers of Eugenius: ܚܝܐ ܕܡܪܝ ܐܫܥܝܐ ܕܐܬܐ ܡܢ ܚܠܒ ... Beginning, fol. 246 *b*: ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܫܒܥ ܡܐܐ ܘܫܢܬ ܬܪܬܝܢ ܒܫܒܝ ܐܬܪ ܠܗ ܒܫܠܡ.

40. Life of Yārēth of Alexandria, who was born about A. Gr. 503, A.D. 192: ܚܝܐ ܕܡܪܝ ܝܪܝܬ ܕܐܬܐ ܡܢ ܐܠܟܣܢܕܪܝܐ ... Beginning, fol. 253 *b*: ܒܫܢܬ ܫܬ ܡܐܐ ܘܫܢܬ ܫܒܥ ܡܐܐ ܘܫܢܬ ܬܪܬܝܢ ܒܫܒܝ ܐܬܪ ܠܗ ܒܫܠܡ.

41. Life of Eugenius the Egyptian, the first who introduced the ascetic life among the Persian Christians, written by his disciple Michael: ܚܝܐ ܕܡܪܝ ܐܘܓܢܝܘܣ ... Fol. 259 *a*. Eugenius was a native of Clysma, ܩܠܘܣܡܐ

ܡܨܪ ܥܡ ܫܒܥܝܢ ܬܠܡܝܕ. He left Egypt with 70 disciples, and went to Nisibis, where he settled on the river Mascas, ܢܗܪ ܡܣܟܣ, to the south of the city, fol. 261 *a*. He assisted at the consecration of Jacob as bishop of Nisibis, and was there when the city was unsuccessfully besieged by the Persians. A letter of the emperor Constantine, quoted on fol. 267 *b*, speaks of him, Antony, and a third ascetic named ܐܝܠܐ, in the following terms: ܐܠܐ ܐܢܐ ܐܝܟ ܕܐܢ ܐܢ ܐܠ ܐܠܗܐ ܕܐܒܝ ܘܐܡ

45. Life of Jacob, bishop of Nisibis, from the Philotheus of Theodoret (ed. Schulze, t. iii., p. 1108): ܚܝܐ ܕܝܥܩܘܒ ܐܦ ܕܐܬܐ ܡܢ ܬܐܘܕܘܪܛ ܕܐܦ ܗܘ ܕܒܗ ܫܪܐ ܒܬܘܠܕܬܐ ܕܐܠܗܐ ܘܒܬܘܠܕܬܐ ܕܝܠܗ ܐܝܬ ܠܗ ܫܘܒܚܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ . Fol. 283 *a*.

46. Life of Jacob, bishop of Batnæ: ܚܝܐ ܕܝܥܩܘܒ ܐܦ ܕܐܬܐ ܡ̄ ܕܒܛܢܝ ܠܫܘܪܝ . ܘܒܬܘܠܕܬܐ ܕܐܠܗܐ ܘܒܬܘܠܕܬܐ ܕܝܠܗ ܐܝܬ ܠܗ ܫܘܒܚܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ . Fol. 285 *a*. See Abbeloos, De Vita et Scriptis S. Jacobi (1867), pp. 89, 102, and 311, and the Acta Sanctorum for October, t. xii., pp. 824, seqq.; and compare Assemani, Bibl. Or., t. i., p. 286.

47. *a*. Life of Jacob Baradæus, bishop of Edessa, from whom the sect of the Jacobites took its name (see Assemani, Bibl. Or., t. ii., p. 62), written by John, bishop of Asia: ܚܝܐ ܕܝܥܩܘܒ ܐܦ ܕܐܬܐ ܡܢ ܬܐܘܕܘܪܛ ܕܐܦ ܗܘ ܕܒܗ ܫܪܐ ܒܬܘܠܕܬܐ ܕܐܠܗܐ ܘܒܬܘܠܕܬܐ ܕܝܠܗ ܐܝܬ ܠܗ ܫܘܒܚܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ (sic) . ܐ̄ ܕ̄ ܫ̄ ܒ̄ ܫ̄ ܢ̄ ܝ̄ ܕ̄ ܒ

ⲙⲁⲣⲧⲩⲣⲟⲥ ⲙⲁⲙⲁⲥ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲙⲁⲙⲁⲥ ⲡⲓⲙⲁⲣⲧⲩⲣ. Beginning, fol. 299 *b*: ⲡⲉⲛⲥⲟⲩⲧⲉ ⲛⲁⲛⲟⲩⲃ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲙⲁⲙⲁⲥ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲙⲁⲙⲁⲥ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲁⲛⲟⲩⲃ ⲡⲉⲛⲥⲟⲩⲧⲉ : ⲡⲉⲛⲥⲟⲩⲧⲉ ⲛⲁⲛⲟⲩⲃ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲙⲁⲙⲁⲥ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲙⲁⲙⲁⲥ. Date of the martyrdom, the 18th of the second Teshrīn. Compare the Martyrologium Romanum, ed. 1845, p. 224, Nov. 18.

51. Martyrdom of Mamas, his father Theodotus, and his mother Rufina: ⲡⲓⲙⲁⲣⲧⲩⲣ ⲙⲁⲙⲁⲥ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲙⲁⲙⲁⲥ ⲡⲓⲙⲁⲣⲧⲩⲣ. Fol. 303 *a*. Compare Surius, Vitæ Sanctorum, t. iii., Aug. 17, p. 173.

52. Martyrdom of Christopher and others, in the third year of the reign of Decius: ⲡⲓⲙⲁⲣⲧⲩⲣ ⲙⲁⲙⲁⲥ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲙⲁⲙⲁⲥ ⲡⲓⲙⲁⲣⲧⲩⲣ. Fol. 306 *a*. His name was originally ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ (read ⲁⲛⲁⲥⲧⲁⲥⲓ), and he was of barbarian origin, fol. 306 *a*: ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲙⲁⲙⲁⲥ

ܒܝܘܡ ܫܒܥܐ . ܐܡܝܢ ، ܡܬܐܡܪ ܐܝܬ ܠܗ ܫܒܚ ... ܐܡܝܢ . Fol. 316 *a*.

55. Martyrdom of Theodore: ܣܗܕܘܬܐ ܕܡܪ ... ܕܐܝܬ ܒܗ ، ܕܐܬܝܠܕ ܒܒܘܙܢܛܝܘܢ ، ܒܙܡܢ ܡܠܟܘܬܗ ܕܩܣܛܢܣ ... ܕܐܬܩܛܠ ܒܐܘܟܣܝܛܐ ܕܐܦܣܝܣ . Fol. 322 *a*. He was of an Isaurian family, but born at Byzantium. During the reign of Constans, ..., he destroyed the temple and slew the dragon at Euchaita (ܐܘܟܣܝܛܐ, but fol. 324 *a*, ...), fol. 326 *b*: ... ܕܐܬܩܛܠ ... ...

ܫܘܪ ܒܪ ܫܒܐ ܕܒܝܬ ܐܪܡܝܐ ܕܐܬܝ ܠܡܕܝܢܬ ܒܪܝܫ ܫܢܬ ܬܫܥ ܠܡܠܟܘܬ ܝܙܕܓܪܕ ܡܠܟܐ ܕܦܪܣ ܘܐܬܝ ܠܡܕܝܢܬ ܒܪܝܫ ܫܢܬ ܥܣܪ ܠܡܠܟܘܬ ܒܗܪܡ ܡܠܟܐ ܕܦܪܣ ܘܐܬܝ ܠܡܕܝܢܬ ܒܪܝܫ ܫܢܬ ܫܬ ܠܡܠܟܘܬ ܒܗܪܡ ܡܠܟܐ ܕܦܪܣ ܘܐܬܝ ܠܡܕܝܢܬ ܒܪܝܫ ܫܢܬ ܫܒܥ ܠܡܠܟܘܬ ܒܗܪܡ ܡܠܟܐ ܕܦܪܣ ܘܐܬܝ ܠܡܕܝܢܬ ܒܪܝܫ ܫܢܬ ܬܡܢ ܠܡܠܟܘܬ ܒܗܪܡ ܡܠܟܐ ܕܦܪܣ ܘܐܬܝ ܠܡܕܝܢܬ ܒܪܝܫ ܫܢܬ ܬܫܥ ܠܡܠܟܘܬ ܒܗܪܡ ܡܠܟܐ ܕܦܪܣ ܘܐܬܝ ܠܡܕܝܢܬ ܒܪܝܫ ܫܢܬ ܫܬ

68. Martyrdom of the Præpositus Romulus (ܪܘܡܘܠܘܣ ܦܪܦܘܣܛܘܣ or ܪܘܡܘܠܘܣ ܕܡܪܝܢܘܣ) under Trajan; and of the Comes Eudoxius, surnamed Marianus (ܐܘܕܘܟܣܝܘܣ ܕܐܬܩܪܐ ܡܪܝܢܘܣ), and his son Macarius, under Diocletian. Fol. 395 *a*. Compare the Acta Sanctorum for Sept., t. ii., pp. 507, 508, especially § 6.

69. Some account of the physicians Cosmas and Damian; their marvellous cures; their accusation before the emperor Carinus (ܟܪܝܢܘܣ), who is converted to Christianity by the miracle wrought upon himself; and their death, which is stated to have been in the ordinary course of nature: ܫܪܪܐ ܕܐܠܗܐ ܕܒܬܪ ܟܠ ܫܘܠܛܢ ܕܥܠ ܟܠ ܒܪܝܬܐ. Fol. 397 *b*. Compare the Acta Sanctorum for Sept., t. vii., p. 434, §§ 36—38.

70. Martyrdom of Behnām: ܫܪܪܐ ܕܐܠܗܐ ܕܒܬܪ ܒܝܫ ܐܒܗ ܕܒܢܝ ܐܠ ܒܝܬ ܐܠܗܐ ܕܒܢܝ ܐܠ ܒܝܬ ܐܠܗܐ. Fol. 400. He was the son of Sennacherib, king of Assyria (ܣܢܚܪܝܒ ܡܠܟܐ ܕܐܬܘܪ), and was converted to Christianity, with his sister Sarah (ܣܪܐ), by Matthew (ܡܬܝ), who had taken refuge on a mountain near Nineveh from the persecution of Julian the Apostate. The brother and sister were put to death by the king their father, who afterwards himself became a Christian, and bestowed many favours on Matthew, for whom he built the great monastery on the mountain afterwards called Ṭūr Elpheph, from the thousands of monks who resorted to it, fol. 408 *a*: ܫܪܝܪܐ ܕܐܠܗܐ ܕܒܢܝ ܐܠ ܒܝܬ ܐܠܗܐ ܕܒܢܝ ܐܠ ܒܝܬ ܐܠܗܐ ܕܒܢܝ ܐܠ ܒܝܬ ܐܠܗܐ ܕܒܢܝ ܐܠ ܒܝܬ ܐܠܗܐ. Matthew was succeeded by Zacchæus (ܙܟܝ), fol. 408 *b*, during whose time, under the direction of his δευτεράριος (ܕܘܬܪܐ) Abraham, the mother of Behnām erected the monastery afterwards called the monastery of Abraham, or of ܒܝܬ ܐܒܪܗܡ, from the name of the spot where it stood, fol. 409 *a*, and also the monastery of Beth-Gubbā (ܒܝܬ ܓܘܒܐ ܕܒܬܪ), where the relics of Behnām and Sarah were deposited, fol. 410 *b*.

71. Life of Jacob the Egyptian recluse: ܫܪܪܐ ܕܐܠܗܐ ܕܒܬܪ ܝܥܩܘܒ ܕܡܨܪܝ ܐܢܟܘܪܝܛܐ ܕܒܝܬ ܐܠܗܐ ܕܒܢܝ ܐܠ ܒܝܬ ܐܠܗܐ. He was one of five monks, who, in the time of Julian the Apostate, occupied a small convent at one of the gates of Alexandria, fol. 411 *b*: ܐܝܬ ܐܠ ܒܝܬ ܐܠܗܐ ܕܒܢܝ ܐܠ ܒܝܬ ܐܠܗܐ ܕܒܢܝ ܐܠ ܒܝܬ ܐܠܗܐ ܕܒܢܝ ܐܠ ܒܝܬ ܐܠܗܐ.

. ܕܒܪܝܐ ܕܫܡܗ ܓܒܪܝܐ . ܕܥܒܕ ܒܝܬ ܣܓܝ
ܠܟܪܟܐ ܕܫܡܗ . They took refuge in a town in the desert, built by a recluse named Gabriel, and called ܒܝܬ ܣܓܝ ܕܒܪܝܐ, fol. 412 *a*. Here Jacob left the others, and was led by the spirit to Tarsus, fol. 416 *a*. Hence he wandered, with a youth Antonius, to Amid (ܐܡܕ), fol. 416 *a*, where he cured the son of the governor Anthimus (ܐܢܬܝܡܘܣ), a relative of the emperor Theodosius. Here he made the acquaintance of an abbat of Ṭūr-'Abdīn named Bar-shabbā (ܒܪܫܒܐ), fol. 417 *a*, who persuaded him to go with him to Ḥiṣn Kīfā (ܚܨܢ ܟܝܦܐ), where Rufus (ܪܘܦܝ), the brother of Anthimus, was governor. Having received the blessing of Sergius, the metropolitan, they departed, and travelled as far as a village called ܒܝܬ ܟܘܕ, fol. 417 *b*, where they were joined by a youth named Hālā (ܗܠܐ), and where Antonius died suddenly. At another village they were hospitably received by a man named Ḥabīb (ܚܒܝܒ), whose son Daniel was cured by Jacob. Accompanied by this boy, they reached Ḥiṣn Kīfā, where Benjamin was bishop. After residing here two months, they were captured by Shamīr (ܫܡܪ), the Persian general, and Bar-shabbā suffered martyrdom, with ten of his disciples, fol. 419 *a*. Immediately afterwards the Persian army was dispersed and destroyed by a hail-storm and earthquake, and the Persians never ventured to invade that district again. Jacob built here a small convent, which he called ܒܝܬ ܣܓܝ ܕܒܪܝܐ, or the Convent of the Recluse, fol. 420 *a*, and in it he continued to reside, attended by his disciple Daniel (for Hālā resided in a convent of his own, fol. 422 *b*), till he died, on the 20th of Īlūl, A. Gr. 732, A.D. 421. Regarding Amid, Ṭūr-'Abdīn, and the adjacent districts, we read on fol. 417 *a*: ܐܡܕ ܗܝ ܡܕܝܢܬܐ ܪܒܬܐ ܕܐܪܡܝܐ ܘܗܝ ܡܢ ܩܕܡ ܐܬܪ̈ܐ ܕܐܫܘܪ̈ܝܐ ܘܗܝ ܡܢ ܒܬܪ ܐܬܪ̈ܐ ܕܒܒܠ̈ܝܐ . ܐܝܟ

ܕܐܡܪ ܡܪܝ ܐܦܪܝܡ ܒܪ ܥܒܕ ܡܫܝܚܐ ܠܐ ܢܥܒܪ ܥܠ ܐܪ̈ܥܐ ܕܝܢ ܐܠܐ ܒܐܬܪ̈ܐ ܕܐܝܬ ܒܗ̈ܝ ܡܫܝܚ

This rumour spreading abroad, the child was brought before Alexander, the governor of Byblos or Jubail (), who put both him and his parents to death.

74. Martyrdom of Probus, Tarachus, and Andronicus: . Fol. 430 *a*. See the Acta Sanctorum for October, t. v., p. 566.

75. Discourse, ascribed to Josephus, on Eleazar, Shamūnī, and her seven sons, generally known as "the fourth book of the Maccabees:" . Fol. 438 *a*. Two portions of the text are missing, viz. ch. x. 1—ch. xii. 11, and ch. xiv. 15—ch. xviii. 11.

76. History of Thecla, the betrothed of Thamyris, and the disciple of S. Paul: . Fol. 445 *a*. It is imperfect, leaves being missing after foll. 446 and 447; but see Add. 14,652, fol. 61 *b*. See Tischendorf Acta Apostol. Apocrypha, p. 40; Surius, Vitæ Sanctorum, t. iii., September, p. 263; and the Acta Sanctorum for Sept., t. vi., p. 546, especially § 3. This history is wrongly numbered in the manuscript.

77. Story of a virgin of Cæsarea in Palestine, who fell, and falsely accused the lector or cantor (or) Eustathius of being the father of her child. Fol. 448 *b*. The leaf is much mutilated.

78. Part of an apocryphal work, entitled "the history of the decease of the blessed Mother of God," . Fol. 449 *a*. It is imperfect at the beginning and towards the end. See Wright's Contributions to the Apocryphal Literature of the N. T., pp. 10 and .

On fol. 452 *b* there are two notes, both in the handwriting of the scribe. The first is an attestation by Michael the Great, patriarch of Antioch (A. Gr. 1478—1511), that this book was written at the expense of the deacon Ṣalībā, of the monastery of Bar-ṣaumā at Melitene (see Assemani, Bibl. Or., t. ii., Dissert. de Monophys., art. ix., monast. Barsumæ), to be deposited in the library of that convent, in the year of the Greeks, 1508, A.D. 1197. .

The second note states that the book was written by a monk named Joseph, a cousin of the above mentioned Ṣalībā, resident at the time in the convent of Abū Ghālib (ܐܒܘ ܓܠܒ), whence he was summoned for the purpose. ܟܬܒ ܝܘܣܦ ܐܚܘ ܕܐ ܡ ܕܦ : ܡܢ ܒܝܬ ܡܪ ܒܘ ܓܠܒ ܕܒ ܕܝܪ ܐܒܘ ܓܠܒ ܒܫ ܡ ܕܐ ܠܡ ܒܝܬ ܡܪ

ܐܝܟ ܕܐܬܝ ܗܘ . ܐܝܬܝ ܥܠ ܕܟܬܒ ܐܝܟ
ܕܟܬܒ ܒܗ ܡܠܐ ܕܡܬܠ ܕܫ ܒܫܒܥ ܕܐܬ
ܕܚܕ ܒܗ . ܐܝܟ ܕܟܬܒ ܒܗ . ܐܝ
ܒܗ . ܐܝ ܕܒܟ ܒܗ . ܐܝ ܕܐܠ
ܒܗ . ܐܝ ܕܐ ܒܗ . ܐܝ ܕܐ
ܒܗ ܕܟ ܒܗ . ܐܝ ܕܐ ܒܗ . ܐܝ ܕ
ܗ . ܐܝ ܕ ܒܗ . ܐܝ ܕ ܒܗ . ܐ
ܐ ܕ ܐ ܕ ܐ ܕ ܐ ܕ ܐ ܕ ܐ ܕ
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. ܐ ܕ ܐ ܕ ܐ ܕ ܐ ܕ ܐ ܕ ܐ

Between these two notes is inserted, in the same handwriting, a prayer for the monk who bound the volume: ܐ ܕ ܐ ܕ ܐ ܕ ܐ ܕ ܐ ܕ ܐ ܕ

6. The history of Ḥabīb the Egyptian, the disciple of Eugenius: ... Fol. 70 *b*. Imperfect.

7. The history of Malchus of Clysma, and of his uncle Eugenius: ... Fol. 83 *b*. Imperfect.

On fol. 32 *b* there is a note, stating that the manuscript was written in the convent of S. Mary Deipara, in the desert of Scete, A. Gr. 1510 (A.D. 1199), by a monk from the convent of Mār Matthew, named Zākhē, a native of a place called ..., near Tagrīt. ...

Similarly we read on fol. 52 *a*: ...

[Add. 14,733.]

DCCCCLXII.

Paper, about $6\frac{7}{8}$ in. by $4\frac{7}{8}$, consisting of 105 leaves, some of which are slightly torn, especially foll. 2, 32—51, 69, 70, and 95—105. The quires, signed with letters, are numbered from ܐ to ܝ, and from ܝ to ܟ. The last quire is imperfect, and leaves are wanting after foll. 32, 51, 67, 70, 71, 88, and 90. There are from 13 to 19 lines in each page. This manuscript is neatly written by two hands (foll. 2—71 and 72—105), and probably belongs to the xiiith cent. It contains—

The Lives of Mār Samuel, Mār Simeon, and Mār Gabriel, of the convent of Ḳartamīn (..., see Assemani, Bibl. Orient., t. ii., Dissert. de Monophys., art. Cartamina).

1. Mār Samuel: ... Imperfect. Fol. 2 *b*.

2. Mār Simeon: ... Fol. 39 *b*. Imperfect. Subscription, fol. 74 *a*: ... كملت سيرة مَارِي سمعَان القديس ... بهذهِ قصة القديس ماري غبرَاييل من بلاد قوسطَاي :

3. Mār Gabriel: ... Imperfect. Fol. 74 *a*.

In the latter half of the volume (foll. 72—105) some proper names and other words are expressed on the margins in Arabic, more rarely in Greek; e. g. ΑΝΔΟΤΟC انا‌سطوس, ΤΗΜΟΘΕΟC, السبع (...), ΓΒΡΗΕΛ (sic), تاذروس, سيغون, يرحنا, جرجس (...), الّذي (...), اللّذين (...).

Fol. 1 is part of a leaf from a neatly written Arabic manuscript of the xiiith cent., containing a portion of a commentary on the parable of the Prodigal Son.

[Add. 17,265.]

DCCCCLXIII.

Paper, about 19½ in. by 13⅝, consisting of 227 leaves, many of which are much stained and torn, especially foll. 1, 203—207, 209—211, and 213—227. The quires, signed with letters, must have been originally upwards of 30 in number (...), fol. 215 *a*), but those from ... onwards are very imperfect. Leaves are wanting at the beginning, and after foll. 59, 209, 211, 213, 214, 215, 221, 222, 223, and 226. Each page is divided into two columns, of from 30 to 47 lines. The writing is, for the most part, neat and regular, with numerous vowel points, and seems to be of the xiiith cent.; but on fol. 1 *a* and foll. 217—227 it is somewhat more recent.

This volume originally contained 56 (...) Histories of holy Men and Women and of Martyrs, to which were subsequently added 14 others, making 70 (...) in all. Of these there now remain only 15 of the former, and about half a dozen of the latter, some of them in a very fragmentary condition. The title, fol. 2 *b*, is as follows: ...

1. The history of the Decease of the Virgin Mary, ..., in six books. Fol. 2 *b*. See Add. 14,484, fol. 18 *b*. Subscription, fol. 16 *a*: ... See the Journal of Sacred Literature for January and April 1865, and Wright's Contributions to the Apocryphal Literature of the N. T., p. 8.

2. The history of Paul of the Thebaid, the first eremite, written by Hieronymus: ... Fol. 16 *a*. Subscription, fol. 19 *a*. ...

3. The history of Antony, written by Athanasius: ... Fol. 19 *a*. The subscription, fol. 52 *a*, wrongly ascribes the authorship to Hieronymus: ...

4. The history of Paul the Simple, the disciple of Antony: ... Fol. 52 *a*. See Add. 12,174, no. 10.

5. The history of Macarius the Great, written by Serapion: ... Fol. 54 *b*. Slightly imperfect.

6. The history of Maximus and Domitius, written by Abbā Bīshōi: ... Fol. 74 *b*. Subscription, fol. 90 *b*: ...

7. The history of John the Less, or the Younger, translated from the Arabic by Zachariah, bishop of Sakhā: ... Fol. 90 *b*. See Add. 14,645, no. 41.

8. The history of Abbā Bīshōi (Pisoes), written by John the Less: ... Fol. 113 *a*.

9. The history of Macarius of Alexandria, written by Hieronymus: ... Fol. 129 *b*. Subscription, fol. 132 *b*: ...

10. The history of Serapion, written by Palladius: ... Fol. 132 *b*. See Add. 14,582, no. 14.

11. The history of Marcus the monk, who dwelt on the hill of Tharmaḳā: ... Fol. 154 *a*. See Add. 14,624, no. 4.

12. The history of John the monk and seer, of Lycopolis in the Thebaid, written by Palladius: ... Fol. 157 *b*. Followed by another history of the same: ... Fol. 159 *a*.

13. The history of Evagrius: ... Fol. 166 *a*.

14. The history of Bar-ṣauma, written by his disciple Samuel: ܬܫܥܝܬܐ ܕܚܝ̈ܐ ܕܒܪ ܨܘܡܐ ܕܐܡܪ ܫܡܘ̈ܐܝܠ ܬܠܡܝܕܗ ܕܗܘ̈ܐ ܒܗ̇ ܒܥܠ ܕܚܝ̈ܐ . ܫܪܝܪܐ ܗ̇ܘ ܕܟܬ̈ܒܐ ܕܐ̈ܠܝܢ ܕܐ ܫܠܡ ܐ̈ܢ ܐ̈ܢ ܐ̈ܢ

With regard to nos. ٣٣ and ٣٤ there is

the note: ...

On fol. 227 *b* there is a mutilated note, written by one of the continuators of the volume, John of Sigistān. He requests the prayers of the fraternity for his brother Peter, and for Rabban 'Azīz, at whose expense that part of the book which contains the history of Pachomius was copied. The date is unfortunately obliterated, but from a subsequent passage we learn that Rabban Yeshūa' was then abbat of the convent of S. Mary Deipara. The conclusion of the note mentions the difficulty that was experienced in procuring a copy of the history of Pachomius in Syriac, the above mentioned Rabban 'Azīz having at last obtained it from the library of the church of S. Peter at Akkā (Acre). ...

On fol. 2 *a* there are two notes of more recent date. The one was written by the bishop Paul, the disciple of Philoxenus, bishop of Ḥamāt, Tripolis, and Ḥardīn, on Mount Lebanon, in the year 1821, A.D. 1510; the other by a monk named Matthew, from the village of Bā-Cudīdā near Moṣul, in the year 1896, A.D. 1585. ...

ܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ . ܘܐܡܪ ܐܢܐ ܐܒܪ ܠܐ ܟܬܒ ܐܠܐ ܡܐ ܕܫܡܥ ܡܢ ܐܚܪܢ ܘܐܡܪ ܐܢܐ ܐܒܪ ܠܐ ܫܡܥ ܡܢ ܐܚܪܢ ܐܠܐ ܡܐ ܕܟܬܒ ܒܐܓܪܬܐ ܕܐܒܗ (sic) ܠܐ ܐܟܬܒ ܐܢܐ ܐܒܪ ܐܠܐ ܡܐ ܕܫܡܥ .

ܐܟܬܒ ܐܢܐ ܐܒܪ ܐܠܐ ܡܐ ܕܫܡܥ ܡܢ ܐܚܪܢ ܘܐܡܪ ܐܢܐ ܐܒܪ ܠܐ ܫܡܥ ܡܢ ܐܚܪܢ ܐܠܐ ܡܐ ܕܟܬܒ ܒܐܓܪܬܐ ܕܐܒܗ ܐܠܐ ܡܐ ܕܫܡܥ ܡܢ ܐܚܪܢ ܘܐܡܪ ܐܢܐ ܐܒܪ ܠܐ ܫܡܥ ܡܢ ܐܚܪܢ ܐܠܐ ܡܐ ܕܟܬܒ ܒܐܓܪܬܐ ܕܐܒܗ ܐܠܐ ܡܐ ܕܫܡܥ ܡܢ ܐܚܪܢ ܘܐܡܪ ܐܢܐ ܐܒܪ ܠܐ ܫܡܥ ܡܢ ܐܚܪܢ ܐܠܐ ܡܐ ܕܟܬܒ ܒܐܓܪܬܐ ܕܐܒܗ ܐܠܐ ܡܐ ܕܫܡܥ .

A reader called Behnām has recorded his name on fol. 4 *a*: ܐܟܬܒ ܐܢܐ ܒܗܢܡ ܒܪ ܐܒܪ ܠܐ ܫܡܥ ܡܢ ܐܚܪܢ ܘܐܡܪ ܐܢܐ ܐܒܪ ܠܐ ܫܡܥ ܡܢ ܐܚܪܢ ܐܠܐ ܡܐ ܕܟܬܒ ܒܐܓܪܬܐ ܕܐܒܗ ܐܠܐ ܡܐ ܕܫܡܥ .

[Add. 14,732, foll. 1—227.]

DCCCCLXIV.

Paper, about $10\frac{1}{2}$ in. by $6\frac{3}{4}$, consisting of 26 leaves (Add. 17,267, foll. 50—75), some of which are much torn, especially foll. 50—53, 55, and 56. There are from 25 to 35 lines in each page. The writing is of the xiiith cent. This manuscript contains—

1. The martyrdom of Leontius and Publius (or Popillius). Fol. 50 *a*. Imperfect. See Add. 12,174, no. 72.

2. The history of 'Abdā or 'Abdu 'l-Masīḥ, by birth a Jew named Asher ben Levi. Fol. 53 *b*. Imperfect. See Add. 12,174, no. 54. Subscription, fol. 61 *a*: ܫܒܚܬ ܥܒܕ ܡܫܝܚܐ ܒܪ ܠܐܘܝ ܕܐܡܪ ܐܢܐ, ܐܬܬܝ ܐܡܪ ܠܟܘܢ ܚܒܪܝ .

3. The history of Behnām: ܫܒܚܬ ܒܗܢܡ ܒܪ ܣܒܝܢ ܕܐܡܪ ܐܢܐ, ܣܝܡ ܠܒ ܠܟ ܠܡܐ ܕܐܬܝ . Fol. 61 *a*. See Add. 12,174, no. 70. Subscription, fol. 75 *a*: ܥܠܡ ܐܡܝܢ ܘܐܡܝܢ ܣܠܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܣܠܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܣܠܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܣܠܐ ܠܥܠܡ ܥܠܡܝܢ ÷ ܐܡܝܢ

[Add. 17,267, foll. 50—75.]

DCCCCLXV.

Two paper leaves, about $6\frac{5}{8}$ in. by 5, from a manuscript of the xiiith cent. There are 13 or 14 lines in each page. They contain an enumeration of saints and holy men, who wrought various miracles.

[Add. 14,737, foll. 85, 86.]

LIVES OF SAINTS, ETC.

SINGLE LIVES.

DCCCCLXVI.

A vellum leaf, much mutilated, written in a rather inelegant hand of the ixth or xth cent. It contains part of the history of Mār Abraham, Mār Isaac, Mār Moses, and the Persian convert Yazd-būzīd (ܝܙܕܒܘܙܝܕ or ܝܙܕܒܘܙܝܕ).

[Add. 17,216, fol. 45.]

DCCCCLXVII.

Paper, about 7⅝ in. by 5¼, consisting of 176 leaves, the first eight of which are much torn. The quires, signed with letters, are 20 in number; but the first three are very imperfect, several leaves being wanting after foll. 6 and 7. Single leaves are also missing after foll. 105, 113, and 132. There are from 15 to 20 lines in each page. The writing is good and regular, and the manuscript is dated A. Gr. 1396, A.D. 1085. It contains—

The history of Bar-ṣaumā: [ܐܠ ܫܠܡ] ܒܪ[ܨܘܡܐ ܕܥܒܕ] ܥܓܒ ܐܓ̈ ܕܒܪ ܣܘ̈ܡ [ܕܒܪ ܥܒܕ] ܒܪ̈ ܫܢ̈ [ܕ. ܟܬ̈ܒ] ܥܒ̈ ܥܒ̈ ܒ[ܫܠܡ] . Fol. 1 *b*. See Add. 12,174, no. 1, and Add. 14,732, no. 14. Subscription, fol. 173 *a*: ܟܬ̈ܒ ܫܒ̈ܥ ܒ̈ ܐ̈ ܕ ܒ̈ ܫ̈ ܕ ܒ̈ ܫ̈ ܕ ܒ̈ ܫ

The fly-leaves, foll. 174 *b*—176 *a*, contain a madrāshā on Bar-ṣaumā, beginning: ...

On fol. 176 *b* there is part of another madrāshā, beginning: ...

[Add. 14,734, foll. 1—176.]

DCCCCLXVIII.

Four paper leaves, about $6\frac{5}{8}$ in. by $5\frac{1}{8}$, all more or less stained and torn. The number of lines in each page varies from 22 to 25. The writing is good and regular, apparently of the xiith cent. They contain—

Part of a life of Basil of Cæsarea, perhaps that ascribed to his successor Helladius. The rubrics are—

1. ...

2. ... (sic) ...

[Add. 17,272, foll. 64—67.]

DCCCCLXIX.

Paper, about $9\frac{3}{8}$ in. by $5\frac{3}{4}$, consisting of 21 leaves (Add. 14,735, foll. 51—71). The quires, two in number, are signed with letters (originally ... and ..., altered into ... and ...). There are from 26 to 31 lines in each page. This manuscript is written in a rather inelegant hand of the xiith or xiiith cent., and contains—

The history of the martyr Behnām: ... See Add. 14,733, no. 1. The colophon informs us that it was written in the convent of S. Mary Deipara, called ... or "the house of strangers," near Edessa: ...

A marginal note on the same page states that it belonged to the convent of S. Mary Deipara in the Egyptian desert: ...

[Add. 14,735, foll. 51—71.]

DCCCCLXX.

Two paper leaves, about 7½ in. by 5, somewhat stained and torn. There are from 19 to 22 lines in each page. The writing is good and regular, of the xii[th] or xiii[th] cent. They contain part of the martyrdom of Cyprian and Justa.

[Add. 14,738, foll. 106, 107.]

DCCCCLXXI.

Paper, about 9⅝ in. by 6⅛, consisting of 27 leaves (Add. 14,735, foll. 24—50). The quires, three in number, are signed with letters (originally ܟ, ܒ, ܠ, but altered into ܐ, ܒ, ܠ). There are from 24 to 30 lines in each page. The manuscript is written in a rather inelegant hand of the xiii[th] cent., and contains—

The history of Abbā Bishōi, composed by John the Less: ... See Add. 14,732, no. 8.

[Add. 14,735, foll. 24—50.]

DCCCCLXXII.

Vellum, about 7⅛ in. by 5⅜, consisting of 16 leaves, some of which are much stained and torn, especially foll. 1, 9, 12, 15, and 16. The quires are signed with letters, but only ܐ is complete. Many leaves are wanting both at the beginning and end, and there is a lacuna after fol. 10. There are from 21 to 25 lines in each page. This manuscript is written in a good, regular hand of the xth cent., and contains—

1. Part of a life of Dioscorus I., patriarch of Alexandria, the successor of Cyril (see Renaudot, Hist. Patr. Alexandrin. Jacobit., p. 114, and Le Quien, Oriens Christ., t. ii., col. 409), written by his disciple Theopistus, *Θεόπιστος*, ... (foll. 1 *b*, 12 *a*), in the Pentapolis or Cyrenaica, shortly after the death of Dioscorus. See fol. 13 *a* at the foot: ...

2. Extract from a letter of Jacob of Edessa to the deacon Bar-ḥad-bĕ-shabbā, against the adherents of the Council of Chalcedon: ... Fol. 14 *b*. Imperfect at the end.

[Add. 14,631, foll. 1—16.]

DCCCCLXXIII.

Four vellum leaves, about 9⅛ in. by 5¾, written in a good, regular Estrangĕlā of the vii[th] or viii[th] cent., with from 20 to 23 lines in each page. They contain the latter portion of a discourse on the physician and martyr Domitius, ...

[Add. 17,201, foll. 22—25.]

DCCCCLXXIV.

Vellum, about 10 in. by $6\frac{7}{8}$, consisting of 25 leaves, some of which are much stained and torn, especially foll. 14, 16, and 17. The volume originally consisted of at least five quires, the first two of which were lost at a comparatively early period. They are signed with letters. Leaves are wanting after foll. 11 and 19. Each page has from 31 to 36 lines. This manuscript is written in a good, regular hand of about the ixth cent., with the exception of foll. 1 and 25, which are later. It contains—

The life of Epiphanius, bishop of Cyprus, in two parts. See Add. 17,192, no. 11.

a. Part first, composed by his disciple John: ... (sic) ... Fol. 1 *b.* Subscription, fol. 15 *a*: ... Imperfect. See Surius, Vitæ Patrum, t. ii., May, p. 151, capp. i.—xxxviii.; or Epiphanii Opera, ed. Petavius, t. ii., p. 318.

b. Part second, composed by Polybius, bishop of Rhinocorura: ... Fol. 15 *a*. Imperfect. See Surius, loc. cit., capp. xxxix.—lxvii.; or Epiphanii Opera, t. ii., p. 353. To this are appended—

a. The letter of Polybius to Sabinus, bishop of Constantina: ... (sic) ... Fol. 25 *a*. See Surius, loc. cit., cap. lxviii.; or Epiphanii Opera, t. ii., p. 379.

β. The reply of Sabinus: ... Fol. 25 *a*. See Surius, loc. cit., capp. lxix.—lxxi.; or Epiphanii Opera, t. ii., p. 380.

[Add. 14,657.]

DCCCCLXXV.

Fifteen paper leaves, forming the first quire of a manuscript and part of the second. The greater portion of each leaf has been torn away. The writing is neat and regular, of about the xiiith cent. We seem to have here part of the history of Eugenius, ...

[Add. 14,738, foll. 90—104.]

DCCCCLXXVI.

A vellum leaf, $10\frac{7}{8}$ in. by $7\frac{7}{8}$, much soiled, signed ..., and by a later hand ... The writing is good and regular, of the ixth cent. It contains the conclusion of the martyrdom of Febronia. Subscription, ...

[Add. 17,216, fol. 44.]

DCCCCLXXVII.

A vellum leaf, about $12\frac{5}{8}$ in. by $7\frac{5}{8}$, much torn. There are 30 lines in the one page, and 32 in the other. It is written in a current hand of the xth or xith cent., and contains part of a life of Isaiah of Scete, beginning: ...

[Add. 17,213, fol. 19.]

DCCCCLXXVIII.

Vellum, about $9\frac{7}{8}$ in. by $6\frac{3}{8}$, consisting of 27 leaves, the last of which is much stained

and torn. The quires are now numbered with letters from ܐ to ܕ; but what the original signatures were, does not appear. The volume is imperfect both at the beginning and end, and leaves are also wanting after foll. 21 and 25. Each page is divided into two columns, of from 23 to 27 lines. It is written in a good, regular hand of about the ixth cent., and contains—

The life of John, bishop of Tellā or Constantina (running title, fol. 10 *b*, ܚܝܐ ܕܝܘܚܢܢ ܕܩܣܛܢܛܝܢܐ), written by his friend Elias. See Add. 12,174, no. 17.

[Add. 14,622.]

DCCCCLXXIX.

Paper, about 9½ in. by 6¼, consisting of 23 leaves, several of which are much stained and torn, especially foll. 1, 14—18, 22 and 23. The quires, three in number, are signed with letters (ܐ, ܒ, ܓ). Leaves are wanting after foll. 1 and 13. There are from 26 to 35 lines in each page. This manuscript is written in a rather inelegant hand of about the xiiith cent., and contains—

The history of Macarius the Great, composed by Serapion: ܣܝܪܐ ܕܚܝܐ ܕܡܩܐܪܝܘܣ ܪܒܐ ܕܡܨܪ̈ܝܐ ܕܐܬܝ ܡܢ ܒܝܬ ܐܒܐ ܕܣܪܦܝܘܢ ܬܠܡܝܕ̈ܗ ܕܡܩܐܪܝܘܣ ܩܕܝܫܐ. ܒܫܡ ܡܫܝܚܐ ܐܡܝܢ ܘܐܡܝܢ ܐܡܝܢ ܣܝܡ ܐܢܐ ܒܛܝܢܐ ܕܣܪܦܝܘܢ ܕܐܬܝ ܡܢ ܒܝܬ ܐܒܐ ܕܡܩܐܪܝܘܣ ܩܕܝܫܐ ܘܐܬ ܒܥܐ ܠܡܟܬܒ ܠܟ ܐܚܝ ܒܫܡ ܡܫܝܚܐ ܐܡܝܢ. See Add. 14,732, no. 5.

[Add. 14,735, foll. 1—23.]

DCCCCLXXX.

Vellum, about 10⅝ in. by 7, consisting of 16 leaves, several of which are much stained and torn, especially foll. 1, 4, 5, 7, 8, 9, 10, and 15. It is imperfect both at the beginning and end, and leaves are wanting after foll. 8, 11, and 14. Each page is divided into two columns, of from 30 to 34 lines. The writing is a good, regular Estrangĕlā of about the xith cent. This volume contains—

Fragments of a life of Severus, patriarch of Antioch, written by the author, whose name is not mentioned in the portions extant, at the request of one Domitius. See fol. 7 *a*, first col.: ܐ̈ ܠ ,ܐ̈ ܦ ܚܒܪ ܠܟ ܕܝܘܩ ܕܝܘ : ܠܟܪܛܝܘ ܪܡܠܝ ܕܝܘ ; ... ; and again, fol. 16 *b*, second col.: ܫܠܡ ܕ ܠܣܦܛܝ ... ; and again, fol. 16 *b*, second col.: ... ; and again, fol. 16 *b*, second col.: ... ; and again, fol. 16 *b*, second col.:

DCCCCLXXXII.

Vellum, about $10\frac{1}{2}$ in. by $8\frac{3}{8}$, consisting of 86 leaves (Add. 14,484, foll. 48—133), a few of which are slightly stained and torn. The quires, 11 in number, seem to have been originally signed with arithmetical figures (see foll. 72 *a*, 94 *a*, and 102 *a*), but are now numbered with letters from ܒ (fol. 49 *a*) to ܡܒ (fol. 127 *a*). Each page is divided into two columns, of from 22 to 28 lines. This manuscript is written in a fine Estrangĕlā of the vith cent., and contains—

1. The Acts of Simeon Stylites, ܫܡܥܘܢ ܕܥܡܘܕ ܒܪ ܐܬܪܐ ܕܣܒܐ, compiled by his disciple Cosmas. Fol. 48 *b*. The text is substantially the same as that published by Assemani in the Acta SS. Martyrum, t. ii., p. 268, but the verbal differences are very considerable. See Add. 12,174, no. 2.

2. ܡܐܡܪܐ ܕܥܡܘܕ ܐܬܪ ܫܡܥܘܢ ܩܫܝܫܐ ܕܐܠܗܐ, "Precepts and Admonitions of the blessed Mār Simeon," beginning, fol. 130 *b*: ܫܡ ܡܢ ܡܫܬܒܚ . ܚܕ ܚܕ ܡܢ ܡܫܬܒܚ . ܒܫܡ ܡܪ ܐܠܗ ܐܒܐ ܕܟܠ ܥܠܡ . ܐܡܝܢ [corrected into ܐܡܝܢ ܐܡܝܢ] . ܐܡ ܕܐ ܐܡ ܕܐ ܐܡ ܕܐ

نسحب حبوبة رحمها الله يوم
الثلاثا فى خمسة اعش ح . . .
من سباط سنة احد وعشرين ومايتين

بركة من الله لكحيى بن حس . . . .
الكـــــرمانى
وابرهـــيم بن حسيب

These may be read and translated as follows:—

بسم الاب و[الابن وروح القدس]
تنيّح حُسَيْب (?) بن يحيا رحمه الله [في]
اربعة وعشرين خلان (خلون) من تشرين . . . .
سنة ٥٦٨ في حساب [العرب]
يوم الاحد رحمه الله وجازا[ه]

تنيّحت حَبّوبة (?) رحمها الله يوم
الثلاثا فى خمسة اعش خ[لون]
من شباط سنة احد وعشرين ومايتين

بركة من الله ليحيي بن حس[يب]
الكرماني
وابرهيم بن حسيب

"In the name of the Father, and of the Son, and of the Holy Spirit. Ḥosaib (?) ibn Yaḥyā, God have mercy on him, went to rest (ܐܬܢܝܚ) when 24 nights were passed of the . . . . . Teshrīn, in the year 214* according to the reckoning of the Arabs (A.D. 829—30), on Sunday. God have mercy on him and reward him.

Ḥabbūba (?) went to rest, God have mercy on her, on Tuesday, when 15 nights were passed of Shubāṭ, in the year 221 (A.D. 835—6).

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* Coptic figures: ϭ = 200, ι = 10, λ = 4.

A blessing from God be upon Yaḥyā ibn Ḥosaib al-Kirmānī (?) and Ibrāhīm ibn Ḥosaib."

Below, there is another entry, in the same handwriting, but much torn and effaced:

. . . . . يوم الخميس عدم حورجس . . . . . .

i. e. يوم الخميس عُدِمَ جورجس, "George died on Thursday."

The Syriac and Arabic writing on the verso of this leaf is so much effaced that only a very few words are legible.

[Add. 14,484, foll. 134—152.]

DCCCCLXXXIV.

Three vellum leaves, all much stained and mutilated. They are written in a good, regular Estrangĕlā of the vith or viith cent., and contain fragments of the martyrdom of Mār Ṭalyā, ܡܪܝ ܛܠܝܐ. Compare Add. 12,174, no. 73.

[Add. 14,670, foll. 23—25.]

DCCCCLXXXV.

A paper leaf, $9\frac{7}{8}$ in. by $6\frac{7}{8}$, written in an inelegant hand of about the xivth cent. It contains the conclusion of the history of the eight Youths of Ephesus.

[Add. 14,736, fol. 12.]

DCCCCLXXXVI.

A paper leaf, about $6\frac{3}{8}$ in. by 5, much soiled and torn, written in a Nestorian hand of the xiiith cent., with numerous vowel-points. It contains part of the life of some holy man.

[Add. 14,738, fol. 105.]

SCIENTIFIC LITERATURE.

LOGIC AND RHETORIC.

DCCCCLXXXVII.

Vellum, about 11⅛ in. by 7½, consisting of 188 leaves, many of which are much stained and some more or less torn, especially foll. 1, 22, 31, 46, 49, 52, 53, 56, and 188. The quires, signed with letters, were originally at least 22 in number; but the first has been lost, and the next three are very imperfect. Leaves are now wanting at the beginning and end, as well as after foll. 1, 7, 16, 17, 18, 19, 42, 46, 52, and 149. Each page is divided into two columns, of from 36 to 40 lines. This volume is written in a good, regular Estrangĕlā of the viith cent. Greek vowels have been occasionally added by a later hand (ν ∾ ϰ ο ɑ). Its contents are—

1. A treatise on Logic by the archiater Sergius of Rās-'ain, probably identical with the ܟܬܒܐ ܕܣܘܓܐ, mentioned by 'Ebēd-Yeshūa' in Assemani's Bibl. Or., t. iii., pars 1, p. 87. It is dedicated to the author's friend Theodore, bishop of Marū or Merv (see Assemani, Bibl. Or., t. iii., pars 1, p. 147), and is divided into seven books or discourses, to each of which, except the last, a synoptical table of contents is appended. See Renan in the Journal Asiatique for 1852, 4ème Série, t. xix., p. 320, and his treatise "de Philosophia Peripatetica apud Syros" (Paris, 1852), pp. 22, seqq.

Book i. is wanting.

Book ii. is imperfect. Fol. 1 *a*.

Book iii. is imperfect. Beginning, fol. 11 *b*:

: ܕܝܢ ,ܡܐܡܪܐ ܕܐܢ ܡܢ ܕܐܬܡܪ ܕܐܬܚܫܒ
. ܒܗ ܕܐܢ ܐܦ ܐܢ ܡܐ ܕܐܬܚܫܒ
ܒܗ ܕܐܬ ܚܕ . ܡ ܕܐܬ ܚܕ
ܒܗ . ܕܐܬ ܕܐܬ ܒ ܕܐ
ܒ ܗ ܕܐ ܕ ܐ ܕ ܐ ܕ ܐ
ܕ ܐ ܕ ܐ ܕ ܐ ܕ ܐ ܕ ܐ
ܕ ܐ ܕ ܐ ,ܕ ܐ ܕ ܐ . ܕ ܐ
ܕ ܐ ܕ ܐ ܕ ܐ : ܕ ܐ
ܕ ܐ ܕ ܐ . ܕ ܐ ܕ ܐ
ܕ ܐ ܕ ܐ ܕ ܐ . ܕ ܐ

Book iv. is imperfect. Fol. 18 *a*.

Book v. is slightly imperfect. Beginning, fol. 40 *a*: ,ܡܐܡܪܐ ܕܡܢ ܐܬܪ ܕܝܢܐ ܕܡܫܬܡܫ ܒܗ ܡܢ ܐܢ ܕܐ ܡ

2. The Isagoge, or Introduction, of Porphyry, probably translated by Sergius of Rās-'ain: ... Beginning, fol. 61 *a*: ... See Renan, in the Journ. Asiat., p. 330.

3. A short section, entitled ..., beginning, fol. 73 *a*: ... It is the so-called *Table* of Porphyry. See Renan, loc. cit., p. 330.

4. The Categories of Aristotle, ..., probably translated by Sergius of Rās-'ain. Beginning, fol. 73 *a*: ... See Renan, loc. cit., p. 330.

5. A treatise entitled ..., "Philosophic Discourse," probably composed by Sergius of Rās-'ain. It treats of the parts of speech, of gender, etc. Beginning, fol. 92 *a*: ... See Renan, loc. cit., p. 330.

6. A tract on negation and affirmation, probably also written by Sergius. Beginning, fol. 94 *a*: ... This and the previous treatise, no. 5, go over substantially the same ground as the *Περὶ ἑρμηνείας* of Aristotle. See Renan, loc. cit., p. 330.

7. A treatise by Sergius of Rās-'ain, addressed to Theodore, on the Causes of the Universe, according to the views of Aristotle, showing how it is a sphere: ... Beginning, fol. 99 *b*: ...

ܡܐܡܪܐ .. ܐܪܣܛܘܛܠܝܣ ܡܫܬܝܐ ܥܠ ܥܠܡܐ. ܐܝܬ ܒܗ ܫܠܝܫ ܡܫܟܚܝ ܠܗ ܐܝܟ ܕܐܬ ܒܥܐ ܠܡܐ ܕܐܬ ܫܡܥ ܠܗ. ܐܬܪ ܕܐܬ ܡܫܟܚ ܠܗ ܫܠܝܫ ܡܫܟܚܝ

12. A treatise by Sergius of Rās-'ain, addressed to Theodore, showing how we may know the action (or influence) of the moon, according to the views of the astronomers: ... (sic) ... Beginning, fol. 141 *a*: ... Subscription, fol. 149 *a*: ... This tract is explanatory and illustrative of the treatise of Galen *Περὶ κρισίμων ἡμερῶν*, "on critical days." See Sachau, Inedita Syr., p. 101; Renan, loc. cit., p. 321.

13. A short appendix to the previous treatise, no. 12, "on the motion of the Sun," ... Beginning, fol. 149 *b*: ... See Sachau, Ined. Syr., p. 125; Renan, loc. cit., p. 322.

14. The names of the Signs of the Zodiac, according to the school of Bar-daiṣān: ... Fol. 149 *b*. The original writing has been erased, with the exception of the first two words, but this was apparently done by the scribe himself. The list now reads: ... See Cowper's Syriac Miscellanies, p. 55; Land, Anecd. Syr., t. i., prolegom., p. 32; Sachau, Ined. Syr., p. 126.

Here several leaves appear to be missing.

15. A Socratic dialogue, the title of which is simply ..., "Socrates." From the name of the other interlocutor, it may be called "the Erostrophus," ..., *Ἐρόστροφος* (?). Beginning, fol. 150 *a*: ... See De Lagarde, Anal. Syr., p. 158, and compare Renan, loc. cit., p. 299.

16. Isocrates, ..., the discourse addressed to Demonicus. Fol. 155 *a*. See Add. 14,620, no. 3, and De Lagarde, Anal., Syr., p. 167; and compare Renan, loc. cit., p. 300.

17. The Hypomnêmata of Ambrose, an apology for the Christian religion. It is nearly identical with the *Λόγος πρὸς Ἕλληνας*, usually attributed to Justin Martyr (see Opera, ed. 1742, p. 1). Title, fol. 161 *a*: ... This discourse has been edited by Cureton in his Spicilegium Syr., pp. ..., seqq. Compare Renan, loc. cit., p. 300.

18. A collection of Sayings, ascribed to

Menander, ܡܢܢܕܪ ܘܐܢܛܝܦ . Fol. 163 *b*. These have been edited by Land in his Anecdota Syr., t. i., pp. 64, seqq. Compare Renan, loc. cit., p. 302.

19. Several short articles treating of substance, *οὐσία* (compare Renan, loc. cit., p. 332); viz.—

a. ܡܘܐܪ ܥܠ ܡܢ ܐܡܪ, beginning, fol. 168 *a*: ܐܡܪ ܐܢܫ . ܐܡܪ ܠܗ ܡܘܐܪ ܐܚܪ . ܐܡܪ ܐܢܫ . ܡܐ ܡܘܐܪ ܐܢ ܐܡܪ ܠܗ

ܒܫܡ ܐܠܗܐ ܕܝ ܐܒܕ ܡܫܡܫܢܐ ܒܪܝܫܐ ,ܡܫܡܫܢܐ ܕܐ ܒܪ ,ܡܫܝܚܐ ܐܠܐ ܒܪ . ,ܡܠܟ . Subscription: ܫܠܡ ܐܠ ܡܪܝ ܐܠ ܒܪ ܬܐܘܦܝܠܘܣ ܕܐ ܡܪܝ ܐܠ ܒܪ . See Sachau, Ined. Syr., p. 69; Renan, loc. cit., p. 332.

26. A collection of maxims, entitled "the Counsel of Theano (*Θεανώ*), the female philosopher of the school of Pythagoras": ܒܫܡ ܐܠܗܐ ܕܝ ܐܒܕ ܡܫܡܫܢܐ ܒܪܝܫܐ ,ܡܫܡܫܢܐ ܕܐ ܒܪ ,ܡܫܝܚܐ ܐܠܐ ܒܪ ,ܡܠܟ (sic) ܐܪܣܝܢ ܕܐ ܒܪ ,ܡܫܝܚܐ ܐܠܐ ܒܪ ,ܡܠܟ

ܕܐܪܣܛܘ ܕܐܬܝܢ ܠܗ ܒܫܡ ܐܝܣܛܘܪ : ܐܝܬ ܠܗ ܒܫܡ ܐܦ ܐܦܘܪ ܕܦܝܪܣ ܕܐܬܝ ܠܗ ܒܫܡ ܐܦ ܐܦܘܪ : ܐܝܬ ܠܗ ܒܫܡ ܐܦ ܐܦܘܪ ܕܦܝܪܣ ܕܐܬܝ ܠܗ ܒܫܡ ܐܦ ܐܦܘܪ ܕܐܪܣܛܘ ܕܐܬܝܢ ܠܗ ܒܫܡ ܐܝܣܛ

Subscription, fol. 79 *b*: ... Compare Renan, loc. cit., p. 326, and "de Philosophia Peripatetica apud Syros," p. 31.

6. A scholion of Sergius of Rās-'ain on the term *σχῆμα*: ... Beginning, fol. 79 *b*: ... See Renan, Journ. Asiat., 1852, 4ème Série, t. xix., p. 323.

Colophon, fol. 81 *a*: ...

On fol. 46 *a* the scribe has written the following note: ...

There is another note, to the same effect and by the same hand, on fol. 81 *a*.

[Add. 14,660.]

DCCCCLXXXIX.

Twelve vellum leaves, about $10\frac{7}{8}$ in. by $7\frac{1}{4}$, the first three of which are much soiled and torn. They formed parts of three quires, numbered ..., and ..., but there are considerable lacunæ after foll. 1 and 2. Each page is divided into two columns, of from 27 to 30 lines. The writing is neat and regular, and seems to be of the ixth cent. They contain—

Works of Severus Sabocht, bishop of Ḳinnesrīn (see Assemani, Bibl. Or., t. ii., p. 335); viz—

1. Fragments of a commentary on the *Περὶ ἑρμηνείας* of Aristotle. Foll. 1 and 2. This may, however, be the work of some other author.

2. A treatise on the Syllogisms in the Analytica (Priora) of Aristotle. Fol 3 *a*. Imperfect at the beginning; see Add. 14,660, no. 2. Subscription, fol. 5 *b*: ...

3. A letter to Jonas, the periodeutes, explanatory of some points in the Ars Rhetorica of Aristotle. Fol. 5 *b*. ...

ܫܘܪܝܐ ܕܐܪܣܛܘ ܕܡܢ ܒܝܬ ܐܠܗܐ ܕܐܬܝܠ ܠܥܠܡ ܥܠ ܦܘܠܡܘܣ ܐܠܟܣܢܕܪܝܐ ܫܠܝܚܐ . Beginning: ܐܡܪ ܐܢܐ ܥܒܕ ܐܠܗܐ ܠܟܠ ܡܢ ܕܫܐܠ ܠܝ ... ܐܝܟ ܕܐܬ ܒܥܐ ܠܡܫܡܥ

b. Book ii.

a. Introduction, ܟܬܒ ܪܫܝܬ ܡܐܡܪܐ ܕܐܪܣܛܘ ܕܡܬܐ ܥܠ ܐܠܗܝܐ ܕܒܝܬ ܪܒܢ ܐܠܦ ܫܘܠܛܢܐ ܕܡܠܟ ܝܘܢܐ. Fol. 200 *b*.

β. Text, ܐܠܗܝܐ ܕܒܝܬ ܪܒܢ ܐܠܦ ܫܘܠܛܢܐ ܕܡܠܟ ܝܘܢܐ ܕܡܬܐ ܥܠ ܐܪܣܛܘ ܡܐܡܪܐ ܪܫܝܬ ܟܬܒ ܕܡܬܐ ܕܐܠܦ ܫܘܠܛܢܐ ܕܡܠܟ ܝܘܢܐ. Fol. 201 *b*.

γ. Commentary, ܦܝܫܩܐ ܕܦܝܠܘܣܘܦܐ ܕܡܬܐ [ܐܠܗܝܐ]ܕܒܝܬ ܪܒܢ ܐܠܦ. Imperfect at the end. Fol. 244 *a*.

The name of the scribe was Theodosius, as appears from a note (written with green paint) on fol. 32 *a*, ܟܬܒ ܗ ܕܬܐܘܕܘܣܝܘܣ ܥܒܕ ܠܗ ܒܫܠܡܐ ; and again, on fol. 33 *a* and 55 *b*, ܬܐܘܕܘܣܝܘܣ ܥܒܕ.

There are many ornamental designs in this manuscript, coloured with red and green paints; e. g. foll. 3 *a*, 28 *b*, 46 *a*, 59 *a* (birds), 68 *a* (do.), 83 *a* (do.), 88 *a*, 89 *b* (birds), 90 *b*, 92 *a*, 93 *a* (birds) and *b*, 94 *b* (birds), 183 *b*, and 201 *b*.

[Add. 14,659.]

DCCCCXCI.

Two small fragments of a paper manuscript, written in a good, regular hand of about the xith cent. They appear to contain portions of a commentary on the Analytics of Aristotle.

[Add. 14,738, foll. 114, 115.]

DCCCCXCII.

Four vellum leaves, about 10 in. by 6½, the last of which is much stained and torn. Each page is divided into two columns, of from 29 to 33 lines. The writing is a good, regular Estrangĕlā of the viith cent. They contain part of a metaphysico-theological treatise, defining and explaining the terms ܐܘܣܝܐ, ܩܢܘܡ, ܟܝܢܐ, and ܐܠܗܐ.

[Add. 14,670, foll. 15—18.]

DCCCCXCIII.

Two vellum leaves, 7⅜ in. by 5⅝, written in a neat, regular hand, and dated A. Gr. 1150, A.D. 839 (Add. 17,215, foll. 5, 6). There are 22 or 23 lines in each page. They belonged to a volume entitled "the Book of the Philosophers," ܟܬܒ ܐ ܕܦܝܠܘܣܘܦܐ ܕܥܒܕ ܐܣܛܘܩܣ ܕܐܬܝܐ ܡܢ ܐܬܝܢܐ ܘܐܬܝܐ ܡܢ ܐܬܝܢܐ, fol. 5 *b*.

a. On *οὐσία*, beginning, fol. 5 *b*: ܡܐܡܪ ܪܫܝܬ ܕܐܘܣܝܐ ; ܐܡܪ, ܐܢܐ ܕܐܣܛܘܩܣ ܕܐܬܝܐ ܡܢ ܐܬܝܢܐ ܘܐܬܝܐ ܡܢ ܐܬܝܢܐ . ܐܘܣܝܐ ܐܬܝܐ ܡܢ ܐܬܝܢܐ ܘܐܬܝܐ ܡܢ ܐܬܝܢܐ . ܐܘܣܝܐ ܐܬܝܐ ܡܢ ܐܬܝܢܐ ܘܐܬܝܐ ܡܢ ܐܬܝܢܐ . ܐܘܣܝܐ ܐܬܝܐ ܡܢ ܐܬܝܢܐ ܘܐܬܝܐ ܡܢ ܐܬܝܢܐ . ܐܘܣܝܐ ܐܬܝܐ ܡܢ ܐܬܝܢܐ ܘܐܬܝܐ ܡܢ ܐܬܝܢܐ . Imperfect.

b. On *εἶδος*, beginning, fol. 6 *a*: ܡܠܐ ܐܝܕܐ . ܐܝܕܐ ܐܬܝܐ ܡܢ ܐܬܝܢܐ ܘܐܬܝܐ ܡܢ ܐܬܝܢܐ ܕܐܝܕܐ ; ܐܢܐ, ܐܝܕܐ ܐܬܝܐ ܡܢ ܐܬܝܢܐ ܘܐܬܝܐ ܡܢ ܐܬܝܢܐ . ܐܝܕܐ ܐܬܝܐ ܡܢ ܐܬܝܢܐ ܘܐܬܝܐ ܡܢ ܐܬܝܢܐ ܕܐܝܕܐ ܐܬܝܐ ܡܢ ܐܬܝܢܐ ܘܐܬܝܐ ܡܢ ܐܬܝܢܐ . ܐܝܕܐ ܐܬܝܐ ܡܢ ܐܬܝܢܐ. Imperfect.

On fol. 5 *a* there is a note, stating that the manuscript was written, at the date above mentioned, by Arabī, a monk of the convent of Ḳarḳaphtā, or "the Skull," for the deacon Ishai bar Ḥabīb, of the village of Ramīn near Māridīn. ܐܢܐ ܐܝܕܐ, ܡܢ ܐܬܝܢܐ ܕܐܣܛܘܩܣ ܐܬܝܐ ܡܢ ܐܬܝܢܐ ܘܐܬܝܐ ܡܢ ܐܬܝܢܐ : ܐܝܕܐ ܐܬܝܐ ܡܢ ܐܬܝܢܐ ܘܐܬܝܐ ܡܢ ܐܬܝܢܐ ܕܐܝܕܐ ܐܬܝܐ ܡܢ ܐܬܝܢܐ ܘܐܬܝܐ ܡܢ ܐܬܝܢܐ.

[Add. 17,215, foll. 5, 6.]

DCCCCXCIV.

Two vellum leaves, $6\frac{3}{8}$ in. by 5, written in a neat, regular hand of the ixth cent., with 20 or 21 lines in each page. They are fragments of a volume containing philosophical disquisitions, similar to those in the previous number. Porphyrius is cited, ܦܘܪܦܘܪܝܘܣ.

These two leaves are palimpsest. The more ancient text is written in double columns, in an elegant Eṣtrangĕlā of the vith cent. On the verso of the first leaf we find the commencement of a letter of Dioscorus to Domnus, bishop of Antioch, ܐܓܪܬܐ ܕܕܝܣܩܘܪܘܣ ܠܘܬ ܕܘܡܢܘܣ ܐܦܣܩܦܐ ܕܐܢܛܝܟܝܐ.

[Add. 17,215, foll. 7, 8.]

DCCCCXCV.

Paper, about $8\frac{1}{2}$ in. by 7, consisting of 231 leaves, some of which are slightly stained and soiled, especially fol. 2. The quires, signed with letters (by a later hand), are 23 in number. There are from 22 to 31 lines in each page. This volume is written in a good, regular hand of about the xiiith cent., with numerous Greek and Syriac vowels and other points. A few leaves are more modern, apparently of the xvith cent., viz. foll. 2—9, 18, 80—87, 230, and 231. It contains—

Scientific Dialogues, ܫܐܠܘܢܝܐ. The name of the author does not seem to be mentioned, unless perhaps in the title, fol. 2 *b*, which has been almost wholly effaced, partly, as it would appear, on purpose. According to a manuscript in the University Library of Berlin, the author's name is Jacob bar ܐܒܓܪ, or bar 'Isā (ܐܝܣܐ, ܐܒܓܪ), bishop of Tagrīt. See Assemani, Bibl. Or., t. ii., pp. 237, seqq., and particularly p. 455. The work is divided into two books, the first containing four dialogues and a discourse, the second two dialogues.

Book i.

1. The first dialogue, on Grammar, ܕܐ ܡܡܪܐ ܕܡܠܦܢܘܬܐ ܕܩܪܝܢ ܠܗ ܩܛܓܘܪܝܐ, in 14 questions and answers. Fol. 2 *b*.

2. A discourse on Grammar, composed in the metre of Jacob of Batnae: ܩܛܓܘܪܝܐ ܕܡܠܦܢܘܬܐ ܕܐܡܪ ܥܠ ܡܐ ܕܝܥܩܘܒ ܡܢ ܒܬܢܝ. Beginning, fol. 22 *a*: ܒܫܡ ܐܠܗܐ ܕܝܢ ܕܡܠܦ ܢܫܡ ܒܪ: ܐܦ ܕ ܐܬ ܐܡܪ ܐܢܐ ܕܐܢܐ ܠܟ ܐܚܝ ... ܡܫܠ ... ܐܬ ܒܐ ... ܐܬ ... ܐܬ ... ܐܬ

ܟܬܒ ܡܫܢܐ ܐܝܟ ܡܐ ܕܐܡܪ ܠܗ . ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ, in 15 questions and answers. Fol. 82 *a*.

Book ii.

1. The first dialogue, on Logic and the Syllogism, . ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ . ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ, in 52 questions and answers. Fol. 155 *b*.

2. The second dialogue, on Philosophy, ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ . ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ, in five sections; viz.—

a. On the definitions of Philosophy, its divisions, etc., ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ . ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ, in 10 questions and answers. Fol. 184 *b*.

b. On the Philosophical Life and Conduct, ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ, in 13 questions and answers. Fol. 190 *a*.

c. On Physics or Physiology, ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ, in 27 questions and answers. Fol. 194 *b*.

d. On the four disciplines, Arithmetic, Music, Geometry, and Astronomy, ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ, in nine questions and answers. Fol. 209 *b*.

e. On Metaphysics and Theology, ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ, in 15 questions and answers. Fol. 221 *a*.

On the margins of the manuscript there are Arabic notes of various dates, some of them in the handwriting of the scribe, c. g. foll. 26 *b*, 64 *b*, 65 *a* and *b*, 181 *b*—184 *b*, etc.

The name of the person who transcribed the later portions of the volume, seems to have been Phil(oxenus). See fol. 82 *a*, ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ; and fol. 197 *b*, where he has copied a marginal note in the handwriting of the Catholicus Abu 'l-Faraj, ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ .

On fol. 230 *b* there is a note, stating that the book once belonged to the metropolitan Dioscorus, who had it by inheritance from the patriarch John; but that it had been exchanged with the monk Rabban [Isaiah, the son of the priest Moses,*] of the village of ———, for a medical work in Arabic, entitled تَقْوِيمُ الأَبْدَانِ. This note was written by one Timothy, who bound and repaired the book, A. Gr. 1878, A.D. 1567.

ܣܝܡ ܟܬܒ ܡܫܢܐ

ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ . ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ . ܐܝܟ ܢܣܒ ܠܗ ܐܝܟ ܢܫܐܠ ܘܢܫܒ ܠܗ

ܟܬܒܗ ܟܠܐ ܐܢܐ ܒܥ ܟܬܒ ܟܬܒ ܟܬܒ

SCIENTIFIC LITERATURE.

GRAMMAR AND LEXICOGRAPHY.

DCCCCXCVI.

Two vellum leaves, about $8\frac{5}{8}$ in. by $6\frac{1}{2}$, written in double columns of from 34 to 36 lines, in a neat, regular hand of the ixth or xth cent. (Add. 17,217, foll. 37, 38). As they had been washed and prepared as palimpsest, the original writing was almost illegible, until revived by the careful application of chemical reagents. They contain—

Portions of the حلاك حيناى, or Syriac Grammar, of Jacob of Edessa,* in which he explained and applied his new system of vowel-pointing to the Syriac language.

The oldest system of vowel-punctuation used by the Syrians was that by means of small points or dots above and below the consonants (ܒ̇, ܒ̣, etc.), which has been retained by the Nestorians. Subsequently, about the time of Jacob of Edessa, the Greek vowels were introduced in the same positions (ܒ or ܒ, ܒ or ܒ, etc.)—whether by himself or by others, is not perfectly clear, — and were gradually extensively adopted by the Jacobites. The earliest examples of their use in the Nitrian manuscripts are in Add. 17,134, fol. 83 (dating from about A.D. 675, and perhaps autograph of Jacob, see above, no. CCCCXXI.), and Add. 14,429 (dated A.D. 719, see above, no. LX.).

Jacob planned, however, a farther reformation, viz. the introduction of a series of vowel-signs which could be written, like the Greek vowels, on a level with and between the consonants; and it was partly with the view of recommending this system to his countrymen that he composed the حيناى حلاك ليمنا, or "Emendation of the Mesopotamian Language," to which Bar Hebræus alludes in the حلاك ديتسا, cited by M. Martin in his article "Jacques d'Édesse

* On Jacob of Edessa, as grammarian, see, in particular, "Jacques d' Édesse et les Voyelles Syriennes," by M. l'Abbé Martin, in the Journal Asiatique for Mai-Juin 1869, p. 447; "Jacobi Ep^{i} Edesseni Epistola ad Georgium Ep^{um} Sarugensem" etc., ed. Martin, 1869; and "A Letter by Mār Jacob, bishop of Edessa, on Syriac Orthography," etc., edited by Dr. Phillips, 1869.

et les Voyelles Syriennes," pp. 455, seqq.* The passage is as follows in Add. 7201, fol. 195 *a*:

ܗܘ ܕܒܬܪ ܐܠܦ ܒܛܝܢܐ ܕܐܝܬ ܒܗ ܫܒܥ ܐܘܪܚܬ̈ܐ ܕܡܠܬܐ . ܘܐܝܬ ܒܗ ܫܡ̈ܢ ܐܘܪܚܬ̈ܐ ܕܡܠܬܐ . ܠܡܬܠ ܕܐܝܬ ܒܗ ܫܒܥ ܐܘܪܚܬ̈ܐ ܕܡܠܬܐ . ܘܒ ܫܒܥ ܒܐܠܦ ܐܠܦ ܐܠܦ ܘܒ ܫܒܥ ܒܥ̈ܫ̈ܪ̈ܬ̈ܐ ܘܒ ܫܒܥ ܡ̈ܐ̈ ܘܒ ܫܒܥ ܐܠ̈ܦ̈ ܘܒ ܫܒܥ ܪ̈ܒ̈ܘ̈ܬ̈ܐ ܘܒ ܫܒܥ ܒ̈ܣ̈ܪ̈ܘ̈ܬ̈ܐ ܘܒ ܫܒܥ ܒ̈ܣ̈ܪ̈ܘ̈ܬ̈ܐ ܕܒ̈ܣ̈ܪ̈ܘ̈ܬ̈ܐ ܘܒ ܫܒܥ ܒ̈ܣ̈ܪ̈ܘ̈ܬ̈ܐ ܕ

ܒܫܡܐ ܕܐܠܗܐ ܚܝܐ ܘܩܝܡܐ ܕܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܀

ܗܕܐ ܡܐܡܪܐ ܕܫܡܥܘܢ ܡܢ ܡܪܝ ܐܦܪܝܡ ܡܦܫܩܢܐ ܘܡܠܦܢܐ ܕܥܡܐ ܀

ܫܠܡ ܡܫܬܐ ܀ ܫܠܡ ܡܫܬܐ ܥܡ ܟܠ ܡܢ ܕܫܡܗ ܐܡܪ ܠܗ ܫܠܡ ܀

ܫܠܡ ܡܫܬܐ ܥܡ ܟܠ ܡܢ ܕܫܡܗ ܐܡܪ ܠܗ ܫܠܡ ܀ ܫܠܡ ܡܫܬܐ ܥܡ ܟܠ ܡܢ ܕܫܡܗ ܐܡܪ ܠܗ ܫܠܡ ܀

ܐܝܟ ܕܐܢ ܐܡܪ ܠܟ ܐܢܫ ... ...

ܒܝܬ ܐܝܟ ܕܐܢ ܢܣܒ ܠܗ ܒܝܬ ܐܚܪ ܒܝܬ ܐܚܪ

ܕܒܪ ܟ ܡܢ ܫܘܠܡܐ ܕܡܫܟܚ ܥܒܠ ܡܢ ܕܡ
ܒܗ ܡܢ ܒܥܝܢ ܕܫܡܫ . ܒܚܕ
ܡܢ ܒܝ . ܠܐ ܒܝ ܡܢ ܕܡ . ܠܐ ܒܝ
ܡܢ ܒܗ ܕܡ ܒܥܝܢ ܕܫܡܫ .
. ܕܡܟܟ . ܒܡܟ . ܒܡܟ . ܒܡܟ
. ܒܡܟ . ܒܡܟ . ܒܡܟ . ܒܡܟ
. ܒܡܟ . ܒܡܟ . ܒܡܟ . ܒܡܟ
. ܒܡܟ . ܒܡܟ . ܒܡܟ . ܒܡܟ
ܒܡܟ ܒܥܝ ܡܢ (?) ܕܡ ܕܡ ܡܢ
ܒܡ ܡܢ ܠܗ . ܠܐ ܡܢ ܒܡ ܠܗ
ܡܢ ܒܗ ܕܡ . ܡܢ ܒܝ ܕܡ ܡܢ
ܒܗ ܡܢ ܕܡ ܒܥܝܢ ܕܫܡܫ .
. ܒܡܟ . ܒܡܟ (verso, 1st col.)
ܕܡ ܒܡ ⁘ ܒܡܟ . ܒܡܟ
ܒܗ ܡܢ ⁘ ܒܡ . ܒܡ ܒܡܟ ܒܡ
. ܒܡ . ܒܡ ⁘ ܒܡ . ܒܡ
ܒܡ ⁘ ܒܡ . ܒܡ ⁘ ܒܡ ⁘ ܒܡ
ܒܡ ⁘ ܒܡ ⁘ ⁘ ⁘

teaching the language of the Syrians."* The preface, which is written in Arabic, is as follows :—

الحمد لله الذي علم بالقلم علم الانسان : الحمد لله المتنزه عن التحديد والتكييف : الحمد لله المتعالي عن التشبيه والتمثيل . الخ . وبعد فهذا لي . (sic) كتاب الترجمان في تعاليم اللغة السريانية . وهو مشتمل على ثلاثين تعليماً وكل تعليم يشتمل على فصول . وقد جمعت هذا الكتاب من كتب كثيرة وعلقت منها ما يحتاج اليه الطالب المبتدي في تعلم اللغة السريانية . وقد سميته بالكنز . لعل (sic) من يطالعه يجد فيه ما يريد . وقد رتبته على ثلاثين تعليماً ليسهل على الطالب حفظه . وكل تعليم يشتمل على فصول . وقد ذكرت في كل فصل ما يناسبه من القواعد . وقد ذكرت في كل تعليم ما يناسبه من القواعد

DCCCCXCIX.

Paper, about $8\frac{5}{8}$ in. by $6\frac{1}{8}$, consisting of 309 leaves, some of which are slightly stained and soiled. The quires, signed with letters, are 31 in number. Leaves are wanting after foll. 290 and 292. There are 21 lines in each page. This manuscript is written in a good, regular Nestorian hand of the xvith cent., with numerous vowel-points, etc. Foll. 6, 10—18, 262, and 293—307, are more modern, being dated A.Gr. 1987, A.D. 1676. It contains—

1. The Syriac Grammar of Elias of Nisibis:

ܟܬܒ ܣܗܕܘܬܐ ܕܡܪܝ ܐܝܠܝܐ ܡܛܪܢܐ ܕܢܨܝܒܝܢ ܕܡܫܟܚ ܒܟܠ ܫܘܠܡܐ ܘܒܟܠ ܠܫܢܐ ܕܐܬ ܒܗ ܣܝܡܐ ∴ ܗܘ ܕܐܡܪ ∴ ܐܝܟ ܕܐܢ ܐܝܬ ܠܢ ܡܢ ܒܥܠ ܡܠܬܐ ∴ ܐܦ

a. Of the Parts of Speech, ܩܠܝܬ̈ܐ ܕܡܠܬܐ, which are: ܫܡܐ . ܟܐܢܐ . ܦܥܠܐ . ܐܡܝܪܐ . ܫܘܡ ܫܡܐ . ܟܐܢܐ ܕܟܐܢܐ . ܦܥܠܐ ܕܦܥܠܐ . ܐܡܝܪܐ ܕܐܡܝܪܐ . Fol. 35 *b*.

b. Of the Noun, ܫܡܐ ܕܫܡܐ, including a dissertation on the Categories. Fol. 36 *a*. On fol. 58 *b* the author cites the epistle of Severus Sabocht to the periodeutes Jonah, ܐܓܪܬܐ ܕܣܒܪܐ ܣܒܘܟܬ ܠܝܘܢܐ ܦܪܝܕܐ; and on fol. 59 *a*, the commentary of Denḥā, the disciple of the Catholicus Yeshūa' bar Nūn, on the Analytics of Aristotle, ܦܫܩܢܐ ܕܐܢܠܛܝܩܐ ܩܕܡܝܐ ܕܐܪܣܛܘ̈. ܒܦܫܩܐ ܕܢ ܫܠܡ ܡܠܦܢܐ ܕܡܪ ܝܫܘܥ ܒܪ ܢܘܢ ܥܠ ܐܢܠܛܝܩܐ.

c. Of the Verb, ܫܡܐ ܕܡܠܬܐ ܕܦܥܠܐ : ܐܝ ܒܗ ܡܠܬܐ ܕܐܠܗܐ, including a dissertation on the Word of God. Fol. 85 *b*. The chapter ends with an extract from Elias of Nisibis ܡܢ ܐܠܝܐ ܡܛܪܢܝܬܐ, fol. 108 *a*.

d. Of the Pronoun, ܫܡܐ ܕܟܠ ܡܠܬܐ ܕܐܝ ܒܗ ܡܠܬܐ ܕܡܫܟ ܫܡܐ. Fol. 111 *b*.

e. Of the Verbal Noun (Participle and Verbal Adjective), ܟܠ ܦܥܠ ܐܝ ܒܗ ܡܠܬܐ ܕܫܡܐ ܕܡܫܬܡܫ ܒܗ ܡܠܬܐ. Fol. 127 *a*.

f. Of the Adverb, ܫܡܐ ܕܟܠ ܐܝ ܒܗ ܡܠܬܐ ܕܫܡܐ ܕܡܫܬܡܫ ܒܗ ܡܠܬܐ. Fol. 135 *a*.

g. Of the Preposition, ܟܠ ܩܕܡܝܐ ܕܡܠܬܐ ܕܫܡܐ ܕܡܫܬܡܫ ܒܗ ܡܠܬܐ : Fol. 138 *a*.

h. Of the Conjunction, ܟܠ ܐܓܪܬܐ : ܐܝ ܒܗ ܡܠܬܐ ܕܫܡܐ ܕܡܫܬܡܫ ܒܗ ܡܠܬܐ. Fol. 141 *b*.

i. Of the various motions: ܫܡܐ ܕܚܠ ܟܠ ܦܥܠ ܡܬܦܥܠ . ܢܦܩ ܠܥܠ ܡܢ ܐܬܪ ܠܐܬܪ . Fol. 155 *b*. Beginning: ܫܡܐ ܕܚܠ ܕܡܫܬܡܫ ܒܗ ܡܠܬܐ ܕܐܠܗܐ ܡܠܦ ܠܢ ܒܪ ܢܘܢ . ܠܡܐ ܐܬܐ ܡܫܬܡܫ ܒܗ ܡܠܬܐ ܕܐܠܗܐ ܒܡܫܟܢ ܒܬ ܫܟܝܢܬܗ ܕܐܠܗܐ.

a. Of the points, ܢܩܘܛܐ, or marks of punctuation, such as ܣܘܟܠܐ, ܣܝܡܐ, ܟܠܐ, ܦܣܩܐ, fol. 155 *a*; and of the lines, ܫܘܪܐ, viz. ܫܘܪܐ ܩܕܡܝܬܐ, ܫܘܪܐ ܬܪܝܬܐ, and ܫܘܪܐ ܬܠܝܬܐ, fol. 167 *a*. Here the author makes use of a treatise of Elias I., fol. 170 *a*: ܐܓܪܬܐ ܕܐܠܝܐ ܡܛܪܢܝܬܐ ܒܥܢܝܢ ܢܩܘܛܐ ܘܦܣܘܩܐ. See Assemani, Bibl. Or., t. iii., pars 1, p. 265, note 7.

β. Of the points ܩܘܫܝܐ and ܪܘܟܟܐ,

and the vowel-points ܦܬܚܐ, ܪܘܟܐ, ܙܩܦ ܩܛܢ, ܙܩܦ ܟܐܦ, ܙܩܦ ܩܛܢ, ܙܩܦ ܟܐܦ, ܙܩܦ ܩܛܢ, and ܙܩܦ ܩܛܢ. Fol. 171 *b*.

Subscription, fol. 252 *a*: ܥܠ ܗܕܐ ܒܫܘܡ ܡܪܝ ܝܘܚܢܢ ܒܪ ܙܘܥܒܝ. ܥܒܕ ܠܗ ܒܪ ܫܠܡܘܢ ܒܪ ܓܒܪ ܐܠܗ. ܡ.

3. The metrical Grammar of John bar Zū'bī: ܗܕܐ ܡܠܦܢܐ ܕܝܘܚܢܢ ܒܪ ܙܘܥܒܝ. ܥܒܕ ܠܗ ܒܪ ܫܠܡܘܢ ܒܪ ܓܒܪ ܐܠܗ. ܡ. Beginning, fol. 252 *a*: ܐܠܗ ܡܠܟܐ ܕܟܠ ܥܠܡܝܢ ܘܒܪܝܬܐ ܟܠܗ ܒܚܟܡܬܐ. ܐܝܟ ܕܐܡܪ ܒܣܦܪ ܡܠܦܢܐ ܕܝܘܚܢܢ ܒܪ ܙܘܥܒܝ. See Assemani, Bibl. Or., t. iii., pars 1, p. 308, no. vii.

4. A metrical tract of John bar Zū'bī on the four principal points, ܦܬܚܐ, ܪܘܟܐ, ܙܩܦ ܩܛܢ, and ܙܩܦ ܟܐܦ. Title: ܗܕܐ ܡܠܦܢܐ ܕܝܘܚܢܢ ܒܪ ܙܘܥܒܝ. Beginning, fol. 265 *a*: ܐܠܗ ܡܠܟܐ ܕܟܠ ܥܠܡܝܢ ܘܒܪܝܬܐ ܟܠܗ ܒܚܟܡܬܐ. See Assemani, Bibl. Or., t. iii., pars 1, p. 308, no. x.

5. A metrical enumeration of the conjunctions: ܗܕܐ ܡܠܦܢܐ ܕܝܘܚܢܢ ܒܪ ܙܘܥܒܝ. Beginning, fol. 265 *b*: ܐܠܗ ܡܠܟܐ ܕܟܠ ܥܠܡܝܢ ܘܒܪܝܬܐ ܟܠܗ ܒܚܟܡܬܐ.

6. A metrical tract on the distinction between the terms ܩܠ and ܩܠ ܩܛܝܪ, and ܩܛܝܪ and ܪܒ. Title: ܗܕܐ ܡܠܦܢܐ ܕܝܘܚܢܢ ܒܪ ܙܘܥܒܝ. Beginning, fol. 266 *a*: ܐܠܗ ܡܠܟܐ ܕܟܠ ܥܠܡܝܢ ܘܒܪܝܬܐ ܟܠܗ ܒܚܟܡܬܐ.

7. A grammatical treatise in verse, on the noun and verb, entitled "an enigma:" ܐܢܐ ܗܘ ܕܐܡܪ ܠܟ ܡܠܬܐ. ܐܠܗ ܡܠܟܐ ܕܟܠ ܥܠܡܝܢ ܘܒܪܝܬܐ ܟܠܗ ܒܚܟܡܬܐ. Beginning, fol. 271 *a*: ܐܢܐ ܗܘ ܕܐܡܪ ܠܟ ܡܠܬܐ. ܐܠܗ ܡܠܟܐ ܕܟܠ ܥܠܡܝܢ ܘܒܪܝܬܐ ܟܠܗ ܒܚܟܡܬܐ.

8. A metrical treatise by Joseph bar Malkōn, bishop of Māridīn, on the points: ܗܕܐ ܡܠܦܢܐ ܕܝܘܚܢܢ ܒܪ ܙܘܥܒܝ

ܒܝܫ ܥܠ ܡܫܟܚ ܡܕܝܢܬܐ ܕܐܝܠ ܒܝܬ ܡܠܟܐ ܕܡܕܝ ܘܕܐܪܡܢ ܘܕܟܠ ܐܬܪ

Gadāi. ܐܘܕܝ ܟܬܒ ܗܢ ܟܬܒ ܕܥܒܪ ܫܢܝ ܡܥܡܕܐ ܒܝܕ ܟܬܒ ܕܐܬܪ ܕܡܪܕܝܢ ܒܝ ܡܕܝ ܒܠܕ ܡܢ ܡܠܟ ܕܪܥܝܬ ܠܡ ܐܡܪ :

On fol. 307 *b* is a note, in incorrect Turkish, stating that the book belonged to the priest Nūr al-dīn : ܗܘ ܡܢܘܬ ܕܠ ܟܬ ܒܢܘܒܝ ܟܠܒ ܕܒ ܟܬܒ ܡܠܟ ܐܠ ܟܬܒ ܡܠܟ ܐܠ .

[Add. 25,876.]

M.

Paper, about 8¾ in. by 6¼, consisting of 96 leaves. The quires, signed with letters, are ten in number. There are 19 lines in each page. This manuscript is written in a good, regular, Nestorian hand, with numerous vowel-points, etc., and dated A. Gr. 2044, A.D. 1733. It contains—

1. The metrical Grammar of Gregory bar Hebræus, with the Scholia (see Add. 21,580).

Title, fol. 1 *b* : ܟܠ ܣܟܠ ܒܡܢ ܒܥܕ ܡܥܒܪ . ܡܓܡܥ ܠܡܟܬܒ ܚܒܪ ܒܠܢܡܡܠܦܢ ܕܡܥܡܪ ܒܡܢ ܐܡܪ ܒܫ ܡܡܠܟ ܟܠ ܐܡܫܠ ܕܡܫܬ ܡܠܦܢ ܐܠ ܕܡܫ ܡܢ ܡܠܦ ܒܠ ܡܢ ܡܠܦ ܐܠ .

The colophon, fol. 86 *b*, states that the manuscript was written in the year above mentioned by one Hurmiz of Beth-Sclūk. ܒܥܠ ܒܝ ܚܒܪ ܗܢ ܟܬܒ ܥܠܟ ܡܡܟܬܒ ܫܢܐ . ܟܬܒ ܒܠܒܪ ܟܬܒ ܒܓܪ . ܒܥܪ ܒܠܒ :: ܟܡܢ ܟܬܒ ܒܐܥܒ ܡܒܝ :: ܠ :: ܟ :: ܒܥܐ ܠܠܘ :: ܠܢܩܠ ܟܬܒ ܐܡܪ :: ܒܚܒ ܠܚܒܪ ܗܢ ܐܢ ܡܫܟ ܡܠܐ ܡܡܟܬܒ ܥܠܟ . ܡܡܢ ܟܠ ܡܢ ܒܥܕ ܡܥܒܪ ܐܡܪ .

2. Paradigm of the verb ܟܘ (see Add. 25,876, nos. 9 and 10) : ܡܡܢ ܒܠ ܡܡܢ ܒܫ ܐܢ ܡܠܐ ܟܘ . Fol. 87 *b*.

On fol. 96 *a* there is a note, written by the priest Nuradin (Nūr al-dīn) bar ..., of Karkūk (ܟܪܟܘ), A. Gr. 2087, A.D. 1776. ܒܫ ܒܡ ܣܟܠ ܡܠܦܢ ܟܠ ܐܢ ܡܫܟ ܡܠܐ ܡܒܐ ܡܠܐ ܡܫܬ ܡܡܒ ܥܕ ܒܡܠܐ ܡܠܐ ܡܡܢ ܐܡܪ ܒܡ ܡܡܢ ܒܫ ܡܡ ܡܡ ܐܡܪ ܡܡ ܐܡ ܡܡ ܐܡ ܡܡ ܐܡ

MI.

Paper, about $8\frac{5}{8}$ in. by $6\frac{1}{2}$, consisting of 146 leaves. The quires, signed with letters, are 16 in number (ܐ—ܟ and ܐ—ܟ). Each full page contains 21 lines in the first part of the volume, and 16 in the second part. This manuscript is written in a good, regular hand, fully pointed with Greek and Syriac vowels, etc.; and is dated A. Gr. 2142, A.D. 1831. It contains—

1. An elementary Syriac Grammar, ܣܘܡܐ ܕܒܝܬ, composed by Timotheus (or Isaac) bar 'Ebēd-Ḥaiyā, metropolitan of Amid. Title, fol. 2 *b*: ܣܘܡܐ ܕܒܝܬ ܐ̈ ܕܥ ܣ̈

The colophon, fol. 42 *b*, states that the manuscript was written by one Murād, in the village of Azīkh, A. Gr. 2142, A.D. 1831, when Ignatius, or George IV., was metropolitan of Antioch, and Dioscorus, or Yeshū'a, of Jazīrat Ḳardū.

On fol. 43 *a* we find a note, stating that the priest Stephen* bought it, in the same year, from the above mentioned Murād.

Beneath this, also written in Karshūnī, are jottings of journeys in Syria, Mesopotamia, and Southern India, between the years 1838 and 1851.

Fol. 2 *a* exhibits a cross, over which is written:

On the outer margin of the same leaf we read:

On fol. 43 *b* stand the following lines:

2. The metrical Grammar of Gregory bar Hebræus, with the scholia (see Add. 21,580, no. 1). Title fol. 44 *b*:

* Perhaps Mār Athanasius Stephanus, metropolitan of the Syrians on the coast of Malabar, from whom the book was purchased by the Trustees of the British Museum in 1856. See the note on fol. 1 *a*.

This copy contains the fifth chapter, or "tractatus de vocibus æquivocis ordine alphabetico," which is wanting in the printed edition. It commences on fol. 106 *b*,

The subscription, fol. 145 *b*, is partly written with the alphabet of Bardeṣanes,

On fol. 146 *a* we find a long note, to the same effect as that on fol. 42 *b*.

Finally, the alphabet of Bardesanes is given on fol. 146 *b*, thus:

On fol. 146 *a* there is the impression of a seal, with the inscription حنا عبده مقدسي, "His servant Maḳdisī Ḥannā."

[Add. 21,211.]

SCIENTIFIC LITERATURE.

ETHICS.

MII.

Paper, about $7\frac{1}{8}$ in. by $5\frac{3}{8}$, consisting of 156 leaves. The quires, signed with letters, are 16 in number. The pages (with the exception of foll. 1 *b*—5 *a* and 150 *a*—155 *a*) are divided into two columns, of about 30 lines. This volume is written in a small, neat hand, with numerous Syriae vowels and other points; is dated A. Gr. 1914, A.D. 1603; and contains—

1. The Ethics of Gregory bar Hebræus, in four books. See Assemani, Bibl. Or., t. ii., pp. 303, seqq.; and Catal. Codd. MSS. Orient. qui in Mus. Brit. asservantur, pars prima, Codd. Syr. et Carshun. ampleetens, p. 85.

a. An index to the chapters and sections of the four books: ... Fol. 1 *b*.

b. Book I. ... After a short preface, ..., fol. 5 *b*, we have the special title, fol. 6 *a*, ...

c. Book II. ... Fol. 37 *b*.

d. Book III. ... Fol. 59 *b*.

e. Book IV. ... Fol. 89 *a*.

The colophon, fol. 137 *a*, gives the date of the composition of the work, A. Gr. 1590, A.D. 1279; and states that this manuscript was written by Behnām bar Simeon, metro-

politan of Antioch, at the convent of Mār Abḥai, called "of the Ladder," A. Gr. 1914, A.D. 1603. ܥܠ ܚܒܝܒܐ ܕܐܒܗܝ ܕܐܬ ܒܝܬ ܣܛܝܪܐ ܕܐܦ ܐܝܬ ܒܗ ܡܕܪܫ ܕܐܦ ܒܟ ܣܬܟ ܕܐܚܕ ܐܝܟ ܕܐܢ ܒܟ ܡܫ

in each page. This volume is written in a good, regular hand, changing on fol. 46 *b* from a more cursive to a stiffer Estrangĕlā. It seems to be of the ix^th^ cent., and contains—

1. Treatises of Plutarch; viz.—

a. ܟܬܒܐ ܕܡܐܠܦ ܒܗ ܡܢ ܦܠܘܛܪܟܘܣ ܒܥܢܝܢܐ ܕܡܬܪܓܠ ܠܗ, "de exercitatione." Imperfect at the beginning. Fol. 1 *a*. See De Lagarde, "De Geoponicon versione Syriaca commentatio" (Leipzig, 1855) p. 20; "Gesammelte Abhandlungen," 1866, p. 142; and Analecta Syriaca, p. 177.

b. ܟܬܒܐ ܕܡܐܠܦ ܒܗ ܡܢ ܦܠܘܛܪܟܘܣ ܥܠ ܕ ܡܬܪܓܠ ܠܗ, "de ira" (*περὶ ἀοργησίας*, "de cohibenda ira"). Beginning, fol. 8 *a*: ܟܬܒ ܐ ܕ ܐܢܐ ܝܘܚܢܢ ܕܒܪ ܣܘܣܢ ܠ ܐܚܝ ܡܪ ܐ ܕ ܐ ܕ ܐ ܕ

f. To Eudocius, ܐܓܪܬܐ ܠܐܘܕܩܣ . Fol. 48 *b*. See ep. ccxvii.

g. To Theodore, ܐܓܪܬܐ ܠܬܐܘܕܘܪ . Fol. 48 *b*. See ep. cxxi.

h. To the same, ܠ ܕܓ ܠ . Fol. 49 *a*. See ep. cxxiii.

i. To Photinus, ܐܓܪܬܐ ܠܦܘܛܝܢܘܣ . Fol. 49 *a*. See ep. clxviii.

j. To Strategius, ܐܓܪܬܐ ܠܣܛܪܛܝܓܝܘܣ . Fol. 49 *a*. See ep. clxix.

k. To Castor, ܐܓܪܬܐ ܕܩܣܛܘܪ ܦܣܩܘܦܐ . Fol. 49 *a*. See ep. ccix.

l. To Palladius, ܐܓܪܬܐ ܠܦܠܕܝܘܣ . Fol. 49 *b*. See ep. clxx.

m. To Gregory Nyssen, ܐܓܪܬܐ ܠܓܪܝܓܘܪܝܘܣ . Fol. 49 *b*. See ep. lxxxi.

n. To the same, ܠ . Fol. 49 *b*. See ep. lxxii.

o. To the same. Fol. 50 *a*. See ep. lxxiii.

p. To Cledonius, ܐܓܪܬܐ ܠܩܠܕܘܢܝܘܣ . Fol. 50 *a*. See ep. cvii.

q. To the same, ܠ . Fol. 50 *a*. See ep. cix.

r. To the same. Fol. 50 *a*. See ep. cviii.

s. To Palladius, ܐܓܪܬܐ ܠܦܠܕܝܘܣ . Fol. 50 *a*. See ep. cxix.

t. To the same, ܠ . Fol. 50 *a*. See ep. cx.

u. To Eulalius, ܐܓܪܬܐ ܠܐܘܠܐܠܝܘܣ . Fol. 50 *a*. See ep. cxvi.

v. To the same, ܠ . Fol. 50 *b*. See ep. cxvii.

w. To Eugenius, ܐܓܪܬܐ ܠܐܘܓܝܢܝܘܣ . Fol. 50 *b*. See ep. cxviii. (Eulalio).

x. To the same, ܠ . Fol. 50 *b*. See ep. cxi. (Eulalio).

y. To Celeusius, ܐܓܪܬܐ ܠܩܠܐܘܣܝܘܣ . Fol. 50 *b*. See ep. cxii.

z. To the same, ܠ . Fol. 50 *b*. See ep. cxiii.

aa. To Leontius, ܐܓܪܬܐ ܠܠܐܘܢܛܝܘܣ . Fol. 50 *b*. See ep. xcv.

bb. To Theodore, ܐܓܪܬܐ ܠܬܐܘܕܘܪ . Fol. 51 *a*. See ep. cxxxix.

cc. To the same, ܠ ܕܓ ܠ . Fol. 51 *a*. See ep. clvii.

dd. To the same, ܠ . Fol. 51 *b*. See ep. cxxiv.

ee. To Bosporius, . ܕܩܣ ܒܘܣ (sic) ܐܓܪܬܐ ܠܒܘܣܦܘܪܝܘܣ . Fol. 51 *b*. See ep. cxxxviii., as far as *εὐπρεπείας ἕνεκεν τῆς πρὸς τοὺς πολλούς*.

Subscription, fol. 51 *b*: ܫܠܡ ܥܠ ܕܝܢ ܣܦܪܐ ܕܩܢܝܢ ܕܐܓܪܬܐ ܕܐܦܣܩܘܦܐ . ܕܐܣܝܠ ܕܩܣܛܘܪ ܕܐܦܣܩܘܦܐ . ܕܩܣܪܝܐ ܕܐܠܦ ܫܠܡ .

[Add. 17,209.]

SCIENTIFIC LITERATURE.

MEDICINE.

MIV.

Vellum, about 10 in. by 6½, consisting of 73 leaves, a few of which are slightly stained and torn, especially foll. 1 and 56. The quires, signed with arithmetical figures, are ten in number, the last being imperfect, owing to the loss of two leaves after fol. 72. There are from 29 to 44 lines in each page. This volume is written in a good, regular Eṣtrangĕlā of the vith or viith cent., and contains—

The sixth, seventh and eighth books of the treatise of Galen, entitled "de Simplicium Medicamentorum Temperamentis ac Facultatibus" (see Galeni Opera, ed. Kühn, t. xi., pp. 789—892, t. xii., pp. 1—158), translated by Sergius of Rās-'ain. The Syriac title is ܟܬܒܐ ܕܩܘܕܡܝܢ ܕܣܡܡܐ. To each book there is prefixed a short introduction (ܩܕܡܬ) by Sergius, addressed to the priest Theodore (see Add. 14,658, no. 1); and also a list of the names of the plants which are treated of in it, with their Syriac equivalents. Compare Sachau in the Hermes for 1869, Bd. iv., p. 73.

Book VI. Fol. 1 *b*. The title of the introduction is as follows: [: ܩܕ]ܡ[ܬ] : ܠ : ܐܠܦ : ܕܫܬ : ܟܬܒܐ : ܕ[ܟ]ܝ : ܕܡܬ : ܠ[ܥ]ܠ : ܕ[ܫ : ܫ]ܠ : ܐ[ܦ]ܝ : ܫ[ܢ]ܐ ✣ ܫܢܐ

Book VII. Fol. 31 *b*.

Book VIII., slightly imperfect. Fol. 53 *b*.

Colophon, fol. 73 *b*: : ܠܡܕܡ : ܥܠ . ܫܢܐ . ܟܬܒܐ : ܫܝܡ . ܫܡܐ : ܫ . ܫܢ : ܫܠܫ : ܟܬܒ : ܫ . ܫ ✣ ܫܡܫ : ܫܡܡ

Later hands have added some Arabic names of plants on the margins, written partly with Arabic, partly with Syriac letters.

[Add. 14,661.]

MV.

Three vellum leaves, 10⅞ in. by 7½, which formed part of a manuscript, written in a fine, regular hand of about the viiith cent. (Add. 17,156, foll. 13—15). The last leaf

signed ـد, is much torn. Each page is divided into two columns, of from 32 to 35 lines.

These are the remnants of a manuscript of the works of Galen, probably in the translation of Sergius of Rās-'ain.

Fol. 13 contains part of the "Ars medica;" viz., from ch. xxviii., near the end, *εἰ μὲν γὰρ παχυμερές ἐστιν, οὐχ ὁδοιπορήσει μέχρι βάθους πολλοῦ*, to ch. xxx., *μαλακὸν δὲ καὶ παιδικὸν ὀστοῦν καὶ συμφῦναι δυνατόν. σπάνιος δὲ καὶ ἡ τοῦδε τοῦ πάθους γένεσις ἄνευ συμπλοκῆς.* See Opera, ed. Kühn, t. i., pp. 384—87; Sachau, Inedita Syriaca, p. 91.

Fol. 14 contains another portion of the same work; viz., from ch. xxiii., near the end, *τῷ δὲ ἤτοι μηδ' ὅλως δεομένῳ προσφερόμενον, ἢ οὐκ ἐν τῷ προσήκοντι μέτρῳ, νοσῶδες καθίσταται*, to the end of ch. xxiv. See Opera, t. i., pp. 369—72; Sachau, Ined. Syr., p. 88.

There is no division into chapters in the Syriac text.

Fol. 15 contains part of the treatise "de Alimentorum Facultatibus," viz. Book ii., from the end of ch. lviii., *τροφὴν μέντοι τῷ σώματι δίδωσιν ὀλίγην τε καὶ οὐκ εὔχυμον*, to the middle of ch. lxi., *ὥσπερ γὰρ ἐπ' ἄλλων φυτῶν τὸ πλεῖστον τῆς οὐσίας ἔν τε τοῖς καυλοῖς καὶ τοῖς στελέχεσιν, κ.τ.λ.* See Opera, t. vi., pp. 643—47; Sachau, Ined. Syr., p. 94.

The text is divided into chapters, which are not, however, exactly the same as in the Greek original; for ch. 57 comprises both *κεφ. νή* and *νθ'*; ch. 58, ܫܢ : ܚܕ ܕܥܬܝܪ ܕܒܪܝܬܐ ܕܟܠܗ, corresponds with *κεφ. ξ'. περὶ βλαστῶν*; and ch. 59, ܫܟ : ܚܕ ܕܥܣܒ ܕܒܪܝܬܐ ܕܟܠܗ ܕܚܫܚܫ, with *κεφ. ξά. περὶ τῆς ἐν τοῖς μέρεσι τῶν ἐσθιομένων φυτῶν διαφορᾶς.*

[Add. 17,156.]

SCIENTIFIC LITERATURE.

AGRICULTURE.

MVI.

Vellum, about 7¼ in. by 5¼, consisting of 93 leaves, a few of which are slightly stained and soiled, especially foll. 1, 9, 10, and 93. The quires, signed with letters, were originally 11 in number; but the first is altogether lost, and the last is imperfect. There are from 20 to 31 lines in each page. This volume is written in a neat, regular hand of the ixth cent., and contains—

An abridged recension of the Geoponica, the peculiar features of which have been described by De Lagarde in his "De Geoponicon Versione Syriaca Commentatio," Leipzig, 1855; see also his "Gesammelte Abhandlungen," 1866, p. 120. He has edited the text, with the title "Geoponicon in sermonem Syriacum versorum quæ supersunt," Leipzig, 1860. The work is divided into 14 discourses or books (ܡܐܡܪܐ), each consisting of several heads or chapters (ܟܦܠܝ).

Bk. I. is wanting.

Bk. II. is slightly imperfect at the beginning, part of the index of contents being lost.* It treats of the different kinds of soils; the crops suitable for each; the times of sowing and gathering in; manures and their preparation; etc. Fol. 1 *a*.

Bk. III. Of the grafting, pruning, and planting of trees, especially the vine; calendar of agricultural operations for each month of the year; of the moon. Fol. 9 *b*.

Bk. IV. Of the storing and preserving of the various kinds of fruit. Fol. 15 *a*.

Bk. V. Of the cultivation of the vine. Fol. 18 *a*.

Bk. VI. Of the cultivation of the vine. Fol. 20 *a*.

Bk. VII. Of the cultivation of the vine; how to preserve it from frost, hail, blight, and vermin of all kinds. Fol. 25 *b*.

Bk. VIII. Of the vintage, and the manufacture of wine and vinegar. Fol. 30 *a*.

Bk. IX. Of the grafting of fruit-trees, especially the vine. Fol. 36 *a*.

Bk. X. Of the orchard, and the various sorts of trees to be planted in it. Fol. 45 *a*.

Bk. XI. Of the olive and its oil. Fol. 55 *b*.

Bk. XII. Of vegetables and their cultivation. Fol. 67 *a*.

Bk. XIII. Of bees, neat cattle, horses and asses, sheep, poultry, their diseases, etc.; of catching fish; also of some plants and fruit. Fol. 76 *a*.

Bk. XIV. Of honey and bee-hives; of averting incantations; of the pitching of wine-jars. Imperfect. Fol. 92 *a*.

[Add. 14,662.]

* The first leaf has been restored to the volume since De Lagarde's text was published. See Land, Anecd. Syr., t. i., p. 18.

SCIENTIFIC LITERATURE.

CHEMISTRY.

MVII.

Paper, about $6\frac{3}{8}$ in. by $4\frac{1}{8}$, consisting of 100 leaves. The quires, signed with letters, are ten in number. There are from 18 to 20 lines in each page. This volume is written in a small, regular hand of the xvith cent., and contains—

A treatise on Chemistry (Alchemy) and Natural Philosophy, composed partly in Syriac (foll. 1—56 *a*), and partly in Arabic (foll. 56 *b*—99) with occasional passages in Syriac interspersed (e.g. foll. 81, 82, and 96 *b*—99).

The preface, fol. 1 *b*, is as follows.

Then follow explanations of the diffe-

rent marks used throughout the book to indicate the elements, metals, earths, etc., ..., fol. 2 *a*; the seven planets, ..., fol. 3 *a*; and the twelve signs of the Zodiac, ..., fol. 3 *a*; chapters on the seven earths, ..., and the stones (...), fol. 4 *a*; recipes for various preparations; etc., etc.

The following authorities are cited: Democritus, ..., foll. 5 *b*, 8 *b*, ..., foll. 11 *a*, 35 *b*; Diogenes, ..., fol. 9 *b*; Hippocrates, ..., foll. 14 *b*, 38 *a*. Also ..., fol. 10 *a*, and ..., fol. 44 *a*.

On fol. 56 *a* there are some drawings of instruments.

The Arabic portion of the work begins on fol. 56 *b*: ...

This book once belonged to a Jew, who has occasionally written words on the margins in rude Hebrew characters; e.g. foll. 8 *a* and *b*, 13 *a*, 21 *b*, 22 *a*, etc. Another owner, the deacon Ibrāhīm, ..., has recorded his name on fol. 100 *b*. Subsequently it became the property of Dr. Adam Clarke. See the Catalogue of his MSS., p. 217, no. 309.

[Egerton 709.]

SCIENTIFIC LITERATURE.

NATURAL HISTORY.

MVIII.

Paper, about 6¼ in. by 4¼, consisting of 70 leaves. The quires, signed with letters, are 7 in number. There are 17 lines in each page. This manuscript is written in a small, angular hand of the xviith cent., and contains—

A treatise on Natural History, bearing a certain affinity to the "Physiologus" of Epiphanius, and the "Physiologus Syrus," edited by Tychsen (Rostock, 1795), but of much greater extent. Title, fol. 2 *b*: ܟܬܒ ܫܘܒܚܐ ܕܒܪܝܬܐ ܕܥܒܕ ܐܠܗܐ ܒܟܠ ܒܪܝܬܐ ܕܒܪ ܚܝܐ ܘܒܥܦܐ ܘܒܛܝܪܐ ܘܒܝܡܐ ܘܒܟܠ ܡܢ ܕܒܗܝܢ ܕܡܬܒܪܝܢ ܒܗ ܒܥܠܡܐ ܗܕܐ ܘܒܥܠܡܐ ܕܐܬܐ ܘܒܬܢܝܢ ܒܗ ܒܢܝ ܐܢܫܐ ܘܒܟܠ ܡܢ ܕܒܗܝܢ ܕܡܬܒܪܝܢ ܒܗ ܒܥܠܡܐ ܗܕܐ ܘܒܥܠܡܐ ܕܐܬܐ. There are no less than 125 sections. The headings of the first 25 may serve as specimens.

1. ܥܠ ܒܥܝܪܐ ܕܒܗܢܕ ܘܥܠ ܫܢܝ ܡܢ ܥܠ ܒܥܝܪܐ ܕܒܗܢܕ, of various animals in India. Fol. 2 *b*.

2. ܥܠ ܣܦܝܪܬܐ ܕܝܡܐ, of the sirens (Isaiah, ch. xiii. 22, Jeremiah, ch. l. 30) and jackals. Fol. 3 *a*.

3. ܥܠ ܚܝܝܬܐ ܕܐܟܝܕܢܐ, of the echidna (ἔχιδνα). Fol. 3 *a*.

4. ܥܠ ܚܝܘܬܐ ܕܡܬܒܪܝ ܡܢ ܬܪܝܢ, of a hybrid animal [the name of which is explained by Elias of Nisibis in his Lexidion by خَرَانِقُ الأَسَدِ (فرانق ?), and in Add. 7203 by فراس (فرانق ?) الاسد]. Fol. 3 *b*.

5. ܥܠ ܣܘܣܝܐ ܕܢܗܪܐ, of the river-horse or hippopotamus. Fol. 3 *b*.

6. ܥܠ ܩܘܦܐ ܘܥܠ ܫܢܝ ܡܢ ܩܘܦܐ (ܩܘܦ) ܕܐܝܟ, of apes. Fol. 4 *a*.

7. ܥܠ ܓܪܝܦܐ, of the griffin (γρύψ); unfinished. Fol. 4 *b*.

8. ܥܠ ܫܢܝ ܡܢ ܒܥܝܪܐ ܘܥܠ ܫܢܝ ܡܢ ܛܝܪܐ, of sundry beasts and birds; unfinished. Fol. 5 *a*.

9. ܥܠ ܫܢܝ ܡܢ ܒܪܝܬܐ ܕܠܐ ܒܥܠ ܒܪ ܕܟܪ, of creatures that are produced without the act of generation. Fol. 6 *a*.

10. ܟܬܒܐ ܕܗܢܕܝܐ ܕܐܣܕܐ, of the Indian tiger. Fol. 7 *b*.

11. ܟܬܒ ܕܥܢܓܐ, of the Phœnix. Fol. 7 *b*.

12. ܟܬܒܐ ܕܗܢܕܝܐ ܕܬܠܥܐ, of the Indian worm. Fol. 8 *a*.

13. ܟܬܒ ܐܝܠܢ ܕܡܬܩܪܐ ܒܝܘܢܐܝܬ . ܟܬܒ ܐܝܠܢ ܕܒܗܘ ܐܝܬ ܒܟܪܟܐ ܕܗܢܕ ܕܩܪܝ ܒܝܘܢܐܝܬ ܣܝܡܝܪܘܢ (?). Fol. 8 *b*.

14. ܒܟܪܟܬܐ . ܟܬܒܐ ܕܡܬܬܐ ܟܬܒ ܐܝܠܢ, of the properties of animals, and first, of the lion. Fol. 8 *b*.

15. ܟܬܒ ܕܢܡܪܐ, of the leopard. Fol. 11 *a*.

16. ܟܬܒ ܕܢܡܪܐ, of the panther. Fol. 11 *a*.

17. ܟܬܒ ܟܠܒ, of the dog. Fol. 11 *b*.

18. ܟܬܒ ܕܚܢܙܝܪܐ, of the ichneumon. Fol. 12 *b*.

19. ܟܬܒ ܟܠܒ ܕܡܝܐ, of the river-dog, a species of ichneumon. Fol. 12 *b*.

20. ܟܬܒ ܕܕܒܐ, of the bear. Fol. 13 *a*.

21. ܟܬܒ ܕܙܐܒܐ, of the wolf. Fol. 13 *a*.

22. ܟܬܒ ܕܐܒܘ, of the hyæna. Fol. 13 *b*.

23. ܟܬܒ ܕܚܒܝܒܐ, of the weasel; unfinished. Fol. 14 *a*.

24. ܟܬܒ ܕܐܝܠܐ, of the stag. Fol. 14 *a*.

25. ܟܬܒ ܕܦܝܠܐ, of the elephant. Fol. 14 *b*.

Subscription, fol. 70 *a*: ܫܠܡ ܚܙܝܬ ܒܟܬܒܐ ܕܐܠܦ ܫܢ ܕܡܬܬܐ ܕܟܠ ܒܥܠ ܚܝܐ ܕܒܪ ܐܠ ܐܠ ܐܠ

FLY-LEAVES.

MIX.

A vellum leaf about $9\frac{3}{4}$ in. by $6\frac{1}{2}$, much stained and torn, containing part of a colophon (the anathema), written in small cursive characters of the vith cent., beneath which is a later note, stating that the book, to which it belonged, was presented to the convent of S. Mary Deipara by the sons of Dūmā Shaṭīr, the Tagritan, of Callinicus, and requesting a prayer for one Zacchæus, who was buried there. ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܠܒܪ[ܝ]ܟ ܕܡ[ܪ]ܝ ܕܥ[ܠ]ܡ ܕܥ[ܠ]ܡ ܕܥ[ܠ]ܡ ܕܥ[ܠ]ܡ ܕܥ[ܠ]ܡ ..... ܕܥ[ܠ]ܡ ܕܥ[ܠ]ܡ ܕܥ[ܠ]ܡ ܕܥ[ܠ]ܡ ܕܥ[ܠ]ܡ

MXII.

The last leaf of a vellum manuscript, much soiled and torn, containing a small portion of the text, and the colophon, of which unfortunately but very little is legible. The last two or three lines indicate that it was a volume of ascetic works, and belonged to the convent of Mār Abraham the recluse, A. Gr. 9 . . , A.D. 6 . . . ܫܢܐ ܚܕܟ ܕܥܒܪ ܕܡܫܒܚ ܠܡܪܝ ܐܒܪܗܡ ܕܥܡܪ ܕܒܝܬ ܪܒܐ ܕܢܨܪ̈ܝܐ ܒܛܘܪ ܡܨܪ̈ܝܢ ܕܥܡ . . . . . ܫܡ ܡܫܝܚܐ ܘܥܠ ܟܠ . . . . . ܕܒܫܡܗ ܕܐܒ ܘܒܪܗ ܘܪܘܚܐ ܩܕܝܫܐ . . . . . ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ

On the verso we read, in a later hand, the words ܡܫܚ ܩܠܡܐ ܕܢܣܝ , "trial of the reed-pen."

[Add. 17,217, fol. 63.]

MXIII.

The upper half of one of the fly-leaves of a vellum manuscript, containing a note, neatly written in a hand of the viiith cent., the beginning of which has been altered at a later period. It mentions the names of the bishop Sergius, the abbat Lazarus, and the Arab priest Abraham.

ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܫܢܐ ܚܕܟ ܕܒܝܬ ܪܒܐ ܕܢܨܪ̈ܝܐ ܒܛܘܪ ܡܨܪ̈ܝܢ ܕܥܡ ܫܡ ܡܫܝܚܐ ܘܥܠ ܟܠ ܐܢܫ ܕܐܬܐ ܠܥܠܡ ܐܡܝܢ : ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܫܢܐ ܚܕܟ ܕܥܒܪ ܕܡܫܒܚ ܠܡܪܝ ܐܒܪܗܡ ܕܥܡܪ ܕܒܝܬ ܪܒܐ ܕܢܨܪ̈ܝܐ ܒܛܘܪ ܡܨܪ̈ܝܢ ܕܥܡ ܫܡ ܡܫܝܚܐ ܘܥܠ ܟܠ ܐܢܫ ܕܐܬܐ ܠܥܠܡ ܐܡܝܢ : ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܫܢܐ ܚܕܟ ܕܥܒܪ ܕܡܫܒܚ ܠܡܪܝ ܐܒܪܗܡ ܕܥܡܪ ܕܒܝܬ ܪܒܐ ܕܢܨܪ̈ܝܐ ܒܛܘܪ ܡܨܪ̈ܝܢ ܕܥܡ ܫܡ ܡܫܝܚܐ ܘܥܠ ܟܠ ܐܢܫ ܕܐܬܐ ܠܥܠܡ ܐܡܝܢ : ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܫܢܐ ܚܕܟ ܕܥܒܪ ܕܡܫܒܚ ܠܡܪܝ ܐܒܪܗܡ ܕܥܡܪ ܕܒܝܬ ܪܒܐ ܕܢܨܪ̈ܝܐ ܒܛܘܪ ܡܨܪ̈ܝܢ ܕܥܡ ܫܡ ܡܫܝܚܐ ܘܥܠ ܟܠ ܐܢܫ ܕܐܬܐ ܠܥܠܡ ܐܡܝܢ : ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ

ܫܢܐ ܚܕܟ ܕܥܒܪ ܕܡܫܒܚ ܠܡܪܝ ܐܒܪܗܡ ܕܥܡܪ ܕܒܝܬ ܪܒܐ ܕܢܨܪ̈ܝܐ ܒܛܘܪ ܡܨܪ̈ܝܢ ܕܥܡ ܫܡ ܡܫܝܚܐ ܘܥܠ ܟܠ ܐܢܫ ܕܐܬܐ ܠܥܠܡ ܐܡܝܢ : ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ

[Add. 17,217, fol. 59.]

MXIV.

A vellum leaf, about 10¼ in. by 7, containing on the recto a note, which states that the manuscript, to which it belonged, was presented to the convent of S. Mary Deipara, with nine other volumes, by the monks Daniel, Isaac, and Solomon, of the Syrian convent of Mār Jonas at Marcia in Egypt, A. Gr. 1160, A.D. 849, when Cosmas* was patriarch of Alexandria, and John (III.) of Antioch. ܫܢܐ ܚܕ . ܫܢ ܚܕܟ ܕܥ ܕܒܝܬ ܪܒܐ ܕܢܨܪ̈ܝܐ ܒܛܘܪ ܡܨܪ̈ܝܢ ܕܥܡ ܫܡ ܡܫܝܚܐ ܘܥܠ ܟܠ ܐܢܫ ܕܐܬܐ ܠܥܠܡ ܐܡܝܢ . ܐܡ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܫܢܐ ܚܕܟ ܕܥܒܪ ܕܡܫܒܚ ܠܡܪܝ ܐܒܪܗܡ ܕܥܡܪ ܕܒܝܬ ܪܒܐ ܕܢܨܪ̈ܝܐ ܒܛܘܪ ܡܨܪ̈ܝܢ ܕܥܡ ܫܡ ܡܫܝܚܐ ܘܥܠ ܟܠ ܐܢܫ ܕܐܬܐ ܠܥܠܡ ܐܡܝܢ . ܐܡ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ

[Add. 17,216, fol. 48.]

MXV.

A vellum leaf, about 10¼ in. by 7⅝, much torn. It contains a note, stating that the manuscript, to which it belonged, was presented to the convent of S. Mary Deipara by the deacon Aaron, through his cousin

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* According to Renaudot, Hist. Patr. Alexandr. Jacob., p. 295, and Le Quien, Or. Christ., t. ii., col. 469, Cosmas II. did not become patriarch till A.D. 851.

An(drew), metropolitan of Cilicia, about A.Gr. 1180, A.D. 869, when Shanūdī or Sanutius (I.) was patriarch of Alexandria, and John (III.) of Antioch. ...

[Add. 17,216, fol. 47.]

MXVI.

A vellum leaf, mutilated at the top. The writing, in double columns of about 37 lines, is small and regular. It is dated A. Gr. 1199, A.D. 888, and was the last leaf of a manuscript, of which the contents are stated in the subscription; viz., selections from the book called the Climax (Ladder, or Book of Steps), two discourses of Marcus the monk, two discourses of Xystus, and extracts from John the monk: ...

The colophon states that the manuscript was written by one Joseph of Ḥarran, in the convent of S. Mary Deipara. ...

The later note on the verso is mutilated at the beginning, and much effaced throughout. Beneath, there is drawn a Cross.

[Add. 14,668, fol. 46.]

MXVII.

Two vellum leaves, $10\frac{3}{4}$ in. by $6\frac{7}{8}$, apparently fly-leaves of the same manuscript. The one is blank, with the exception of the words ... The other contains on the recto a note, written in a Nestorian hand of about the ixth cent., but now much effaced. It records the presentation of the manuscript to a certain convent by the priest Maximus, ...

[Add. 17,216, foll. 52, 53.]

MXVIII.

The last leaf of a vellum manuscript, about $7\frac{7}{8}$ in. by 5, written in a good hand of the ixth or xth cent., and signed on the verso ... It contains, on the one side, a few words of the text, and the subscription: ... Beneath this there is a coloured ornament.

On the other side we find a note, stating that a person, whose name is suppressed, presented this book to the convent of S. Mary Deipara. ...

ܫܢܬ ܬܫܥ . ܫܒܥܝܢ [ܘܬܠܬ ܡܐܐ]
ܘܫܠܝܫ ܕܢܝܫܢ ܕܒܝܬ ܡܪܝܡ ܕܝܪ
ܥܝܦܪܐ . . . . ܒܫܢܬ ܐ . . . . ܒܫܢܬ
ܕܝܘܢܐ ܕܐܦ ܒܫܢܬ ܫܠܫ ܕܐܦ
ܕܒܬܪܗ . ܘ .

[Add. 17,215, fol. 48.]

MXIX.

A vellum leaf, 7 in. by $5\frac{3}{8}$, containing on the recto a note, in the usual form, relating to the donation by the abbat Moses of Nisibis to the library of the convent of S. Mary Deipara, A. Gr. 1243, A.D. 932.

[Add. 14,667, fol. 64.]

MXX.

A vellum leaf, 11 in. by $7\frac{1}{4}$, containing on the recto a note to the same effect as the previous number.

[Add. 17,216, fol. 49.]

MXXI.

The upper half of a vellum leaf, containing on the recto a note to the same effect as the two previous numbers. On the verso there is part of another note, now almost illegible, and above this the letters D. PP.

[Add. 17,216, fol. 51.]

MXXII.

A vellum leaf, about 12 in. by $8\frac{7}{8}$, slightly stained and torn. It contains on the recto some short extracts, in a hand of the xth cent., relating to repentance (ܬܘܒܐ), etc.; and on the verso, the contents of the volume to which it once belonged, and the following anathema: ܡܢ ܕܐܡܪ ܕܫܢܝܐ ܡܢ ܕܟܬܒ ܒܝܬ ܐܝܕܐ ܕܐܦ ܒ ܡܢ ܕܫܢܝܐ ܕܐܠ (sic) ܡܢ ܕܐܫܬܡܫ ܒܗ ܒܫܘܠܝ ܡܢ ܕܐܦܠܝ ܒܗ ܒܫܘܠܝ ܕܒܝܬ ܡܪܝܡ ܕܝܪ ܥܝܦܪܐ ܕܐܦ ܒ ܡܢ ܕܐܦ ܒ ܡܢ ܕܐܦ ܒ ܡܢ

ܡ̇ ܒ ܕܫܬܐ ܡ̇ ܕܥܒܕ ܥܠ ܡܫܠܡܢܐ (sic) ܡܪܡܪ ܝܘܚܢ ܕܣܒܐ (sic) ܐܡܪ ܐܢ ܡ̇ ܕܐܡܐ ܥ̇ܠ ܡ̇ ܕܥܒܕ ܥܠ ܐܝܟ ܕܐܢ ܡ̇ ܕܥܒܕ ܥܠ ܐܝܟ ܕܐܢ ܡ̇ ܕܥܒܕ ܥܠ ܡ̇ : ܕܐ ܡ̇ ܕܥܒܕ ܥܠ ܡ̇ ܕܐ ܡ̇ ܕܥܒܕ (sic) ܥܠ ܡ̇ ܕܐ ܡ̇ ܕܥܒܕ .

[Add. 14,667, foll. 50, 51.]

MXXV.

Part of a vellum leaf, so much stained that but little of the text is legible. It seems to be a portion of a Confession of Faith, of about the xith cent.

[Add. 17,215, fol. 49.]

MXXVI.

Part of a paper leaf, written in a current hand of the xith or xiith cent. It contains on the recto a portion of the Index of the discourses contained in a large Service-book (like Add. 14,515), ܡ̇ ܕܫܒܬܐ ܕܡ̇ ܕܫ[ܒ]ܬ ܕܫܒܬ ܕܫ[ܒ]ܬ . The authors named are John Chrysostom, Gregory Nazianzen, Jacob of Batnae, and Severus of Antioch.

On the verso there is a note, of which the only interesting portion has been torn away.

[Add. 17,224, fol. 76.]

MXXVII.

A vellum leaf, 12½ in. in length, much torn, containing on the recto a note to the effect that the manuscript, to which it belonged, was presented, with several others, to the convent of S. Mary Deipara, by Zākhē Ya'ḳūb, the oriental, and the recluse John, of the convent of Mār Matthew. The date is A. Gr. 1520, A.D. 1209. ܫ̇ܢ ܕܫ[ܒ]ܬ ܕ ܕ ܕ

mutilated, written in a current hand of the xiiith cent. . . . . .

[Add. 14,739, fol. 24.]

MXXX.

A paper leaf, about 9¾ in. by 6⅝, written in a good hand of the xiiith cent. It contains, on the recto, a note stating that the volume, to which it belonged, was written by a monk named Mas'ūd ibn Kalda ibn Mauhūb, of Bartellā Castra (برطلي), near Mosul, for Rabban Jum'a. ܗܢܐ ܟܬܒܐ ܕܡ ܡܫܥ ܒܝܥܩܘܒ ܒܝܫܒܟ ܕܥܒܕ ܕܢܚ ܕܟܠ ܕܢܚ ܕܢܚ ܕܥܒܕ ܒܝܫܒܟ ܕܡܢ ܒܪܛܠܐ ܩܣܪܐ ܕܒܪ ܟܠܕܐ ܕܡܘܨܠ ܠܘܬ . ܪܒܐ ܕܢܚ ܕܥܒܕ ܠܗ ܒܢܝ ܩܠܝܬ ܕܥܒܕ ܠܗ ܕܢܚ ܩܠܝܬ . ܕܥܒܕ ܠܗ ܒܢܝ ܩܠܝܬ ܕܥܒܕ ܠܗ ܕܢܚ ܩܠܝܬ

volumes in the library of the convent of S. Mary Deipara, in the year 1804, A.D. 1493, when Severus (Cyriacus) was abbat. ܐܬܝܗܒ ܒܗ ܡܪܝ ܒܪ ܫܡܥܘܢ ܕܡܢ ܒܝܬ ܪܡܢ ܕܥܡ ܐܒܗ ܕܟܠ ܛܘܒܢܐ ܡܪܝ ܣܒܪܘܣ ܗܘ ܕܐܬܩܪܝ ܒܫܡܗ ܩܘܪܝܩܘܣ ܐܒܐ ܪܒܐ ܕܗܘ ܒܕܝܪ ܡܪܝܡ ܕܝܥܪܬܐ ܕܒܬܠ ܒܫܢܬ ܐܠܦ ܘܬܫܥ ܡܐܐ ܘܬܫܥܝܢ ܘܬܠܬ ܫܢܝܢ ܠܡܪܝ ܐܒܪܗܡ ܐܦܣ ܒܪ ܐܝܣܐ ܕܗܘ ܒܫܢܬ ܐܠܦ ܘܬܫܥ ܡܐܐ ܘܐܪܒܥܝܢ ܘܬܫܥ ܫܢܝܢ ܠ

APPENDIX A.

Notes and Additions to the Catalogue of the Syriac and Carshūnic MSS. in the British Museum, edited by the Rev. J. Forshall and Dr. F. Rosen, A.D. 1838.*

I. Add. 7145. Foll. 3, 4, and 9—61, are written in a Nestorian hand of the xth or xi[th] cent. Foll. 3 *b* and 4 *a* contain Pss. i. 1—iii. 2; fol. 4 *b*, Gen. i. 1—11. On fol. 2 *a* we find an Arabic translation of Ps. i. Fol. 1 contains extracts from the books of Genesis, Joshua, Proverbs, and Ecclesiasticus, according to the LXX., written in a good Estrangĕlā of the ix[th] cent.—Foll. 63—66, 71—74, 76—78, 80, 82—102, 104—109, 112—114, and 116, belonged to a Nestorian manuscript, written in a fine Estrangĕlā of the viii[th] or ix[th] cent. Fol. 103 is a paper leaf of the xiii[th] or xiv[th] cent.—Foll. 118—125, 127—132, 135—140, 142—196, and 198—205, belonged to a Nestorian manuscript, written in a small, elegant character of the ix[th] cent.—Page 1, column 1, line 34. Read "xlix. 13—Exod." —P. 2, col. 1, l. 11. The manuscript has ܫܒܥ ܢܒܝܐ ܕܠ ܟܠܒ ܡܫܝܚܐ. L. 20. These are verses in the metre of Ephraim, ܚܙܐ ,ܚܢܢ. L. 36. Read ܟܦܪ ܚܢܢ ܕܚܢܢ, i.e. "in the village of ܚܢܢ." L. 37. The word ܡܪܝ should probably be deleted, as Ignatius 'Abdu 'l-Masīḥ can scarcely have sat as late as A. Gr. 1991, A.D. 1680. L. 39. Read ܢܛܝܪ ܐܠܗܐ, "preserved by God (ὁ θεός)."

II. Add. 7146. This manuscript is of the xiii[th] cent. The annotations are by several hands.—P. 2, col. 1, l. 57. Read "vii. 13." L. 61. The name is written نورالدين بن شي لله. Col. 2, l. 4. Read ܠܡܥܠܡ. L. 17. Read ܫܢܐ.

III. Add. 7147. This manuscript is of the xvii[th] cent.—P. 3, col. 1, l. 45. Read ܚܕܐ. —Fol. 1 contains Genesis, ch. i. 1—20, from a volume of about the same date as the codex. —On the margin of fol. 273 *b* is noted the death of a priest named Elias, in the year ..ܟܟ, apparently ܟܟ, 2028, A.D. 1717.

* Catalogus Codd. MSS. Orientalium qui in Museo Britannico asservantur. Pars prima, codices Syriacos et Carshunicos amplectens. Londini: impensis Curatorum Musei Britannici. MDCCCXXXVIII.

IV. Add. 7148. P. 3, col. 2, l. 32. Read ܡܕ ܟ̈ܫ, i.e. "section 108" of the whole Pentatcuch. The words do not form part of the heading of the book of Deuteronomy. L. 36. Read ܚܢܢܐ ܚܛܝܐ, "the sinner Ḥannā" or John.

V. Add. 7149. P. 4, col. 1, ll. 3, 4. Read ܕܢ ܟܬܒܐ ܕܡ ܕܒܝܫ ܒܪܫܝܬ ܒܪܐ.

VI. Add. 7150. P. 5, col. 1. In the ornament on fol. 1 *b* is written: ܠܗ ܟܠ ܚܟܡܬ ܡܢܝܢ ܒܢܝܬ ܠܗ ܕܢ ܫܠܡܐ ܡܕ. L. 33. Read ܠܡܢ. L. 46. This is the book of Proverbs, not the book of Wisdom.

VII. Add. 7151. P. 6, col. 1, l. 28. Read ܐܝܒ ܐܡܪ. P. 7, col. 1, l. 56. The words are correctly pointed in the manuscript, ܡܦܠܓ ܠܟ ܚܙ.

VIII. Add. 7152. This is a fine Nestorian manuscript of the xth or xith cent., fully pointed. Some Greek vowels have been subsequently inserted by a Jacobite hand.

X. Add. 7154. This volume is not written in the Nestorian character. The pictures at the beginning seem to be not earlier than the xvth cent.; the first is a portrait of Abbā Paul the hermit, not of S. Paul the Apostle. On fol. 5 *a* we find part of a note with the date A. Gr. 1794, A.D. 1483, and also an Arabic note dated apparently A. Gr. 2031, A.D. 1720, which states that the priest الكول, the son of Elias, from Māridīn, bought it of the priest Abraham: لما كان في سنه حلـ يونانيه اشتريت هذا الداوود الشريف من قس ابراهيم . . . . . الله يجعله مبارك انا الحقير خوري الكول ابن المرحوم قس ايليا من اعمال ماردين المحروسه. The use of the letters ܐ and ܕ is to designate the portions to be chanted by the two divisions of the choir; ܡ is the initial of ܡܠܐ, by which each versicle is divided in the middle. — P. 9, col. 2, l. 41. Read ܐܚܬܐ.—P. 10, col. 1, l. 35. Read ܕܢ ܟܠ. L. 42. Read ܚܦܫܬ; l. 43, ܡܝܐ; l. 46, ܡ ܐܡ and ܕܡ ܕܚܠ; l. 48, ܡܠ ܐܡ; l. 49, ܚܒܫ ܟܠ; l. 51, ܚܠ ܒܝܬ; l. 53, ܚܕܐ and ܫܒܫ. — On the margins there are a few various readings and the first words of each psalm, written in Latin in a hand of the xiiith or xivth cent.

XI. Add. 7155. This is the second part (ܕ) of a Choir-book.—P. 10, col. 2, ll. 40 and 41 should be transposed: ܟܠ ܒܝ ܒܝܬ ܐܢܐ ܐܡܪ ܐܢܐ ܒܝ ܒܝܬ. Ll. 56, 57. Read ܐܡ ܐܡܪ ܐܢܐ ܒܝ ܠܟ ܡ.—P. 11, col. 1, l. 25. Read ܚܡܫ.

XII. Add. 7156. The manuscript has 215 leaves.—P. 12, col. 1, ll. 42, 43. The manuscript has ܡ ܡܢܐ ܡܢܐ ܐܡܪ ܡ ܕܢ. L. 46. Read ܐܚܕ. L. 61. Read ܚܕ, and delete [?]. Col. 2, no. 3, b. This is "the Song of Light," beginning: ܡܫܝܚܐ ܕܢ ܒܪܝܫ ܒܪܐ ܕܒܪܝܬܐ. ܒܥܕ ܕܢ ܚܙ. L. antep. Read ܐܡܝܢ.—P. 13, col. 1, note*. See above, p. 135. Col. 2, p. The name is wrongly written in the manuscript; it should be ܐܒܝܡܠܟ, Abimelech.—P. 14, col. 1, ll. 11 and 18. The word is ܠܡܫܡ, "for compline." The same correction must be made elsewhere. L. 24. Read ܕܢ. Col. 2, aa. This hymn has been edited by Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 424.—On fol. 214 *b* we find the

names of two owners, Joseph the son of Cyriacus, مقدسي يوسف ابن قرياقوز, and مقدسي ايلو.

XIII. Add. 7157. The quires of this manuscript are signed with letters and arithmetical figures, and the latter are used throughout the volume to give the sum total of the versicles in each section, e.g. fol. 4 *b*, ڡ٣٥ڰ .. ڡڰ (i.e. 132); fol. 6 *a*, ڡ١٠٠ڰ ڡ (i.e. 143); fol. 7 *a*, ڡ١٥٧ڰ (i.e. 119). See Land, Aneed. Syr., t. i., p. 95. But Land's remark, "Perperam igitur Catalogi auctores etc.", is erroneous. In the manuscript the number of each section is written at its commencement with red paint, and followed by a green letter, designating the canon to which it belongs: e.g. fol. 9 *b*, ـه . ـه , ـ . ـه , ـ . ـه .—P. 17, col. 2, l. 7. Read ـه . L. 11. We should no doubt read, as suggested, ـه , and ـه . L. 13. Read ـه . L. 53. Read ـه . In this tract the Ecclesiastical History of Eusebius is cited, fol. 196 *a*.

XIV. Add. 7158. This is a Nestorian manuscript.—P. 20, col. 1, l. 31. Read ـه . L. 34. Read ـه . L. 36. Read ـه .—The long colophon is so much effaced that we cannot make out where the manuscript was written. For the name of the scribe (who came from the village of ـه , fol. 230 *b*) that of ـه has been substituted, by the same hand that wrote ـه a little farther down. The names of a bishop Moses and of a Muḥammadan ruler Badr-al-dīn, ـه , are mentioned on fol. 230 *b*. The date is almost certainly A. Gr. 1338, A.D. 1027.—P. 20, col. 2, l. 21. The word after ـه seems to be ـه . L. 23. Nothing is wanting between ـه and ـه .

XVI. Add. 7160. This manuscript is not Nestorian, nor written in the Nestorian character.—P. 24, col. 1, l. 52. Read ـه . Col. 2, l. 9. Read ـه . L. 10. Read ـه .—On fol. 257 *a* there is a coloured cross, with the words ـه .—P. 24, col. 2, l. 40. Read ـه . L. 41. Read ـه . L. 46. Read ـه . L. 47. Read ـه . L. 49. Read ـه . Ll. 54, 55. Read ـه .

XVIII. Add. 7162. This manuscript is of the xvth cent.

XIX. Add. 7163. P. 27, col. 1, l. 49. See above, p. 34. L. 59. The writing is not Nestorian. L. 60. Read ـه .

XX. Add. 7164. The character is not Nestorian. The manuscript is of the xiith cent. P. 28, col. 1, l. 4. Read ـه . L. 5. Read ـه . L. 13. Add: (sic) ـه ..... ـه . L. 48. Read ـه . L. 50. Read ـه . L. 53. Read ـه .

XXII. Add. 7166. This manuscript is not later than the xivth cent. P. 29, col. 1, l. 24. Read ـه . Ll. 48, 50. ـه is الحاضرين, "present." L. 50. The manuscript has ـه . L. 59. Delete [?] after "numorum;" ـه is قروش.

XXIII. Add. 7167. This manuscript is of about the xivth cent.

XXIV. Add. 7168. P. 29, col. 2, l. 23. The paging of the volume has been altered by the insertion of two fragments (foll. 63, 64).

XXV. Add. 7169. P. 32, col. 1, l. 41. Read ـه .—P. 36, col. 2, l. 40. Read ـه .—Page 37, col. 1, l. 47, Read

ܟܬܒ ,ܡܐܡܪ. Col. 2, l. 2. Read ܕ ܒܥܕ ܟܠܗ ܟܬܒ ܐܝܠܝܢ.

XXVI. Add. 7170. P. 42, col. 1, note 2. Read "Luc. xvii." Col. 2, ll. 6—9. These leaves have all been inserted in their proper places, whereby the paging of the volume has been slightly altered throughout. It now consists of 264 leaves.—On fol. 7 is the following note, dated A. Gr. 1791, A.D. 1480. ܟܕ ܗܘ ܫܢ ܕ ܟܠܗ ܫܢ ܐ ܗܘ ܟܬܒ ܐ ܒܝܕ ܡܪܝ ܐܒܪܗܡ ܟܘܪ ܐܒܪ ܕܝܠܗ ܕ

ܠܒܝܐ, and ܒܪܘܝܐ, i. e., *Βέροια, Beræa.* —P. 62, col. 1, l. 5. Read ܫܠܝܚܐ.—P. 63, col. 1, l. ult. Read Haggatt. There is a similar note on fol. 82 *b*, in the same handwriting, signed by *Joseph Elianus cant.*

XXXIX. Add. 7182. P. 63, col. 2, l. 50. Read ܫܦܝ.

XL. Add. 8246. P. 64. The preface of Stephanus Petrus is dated from the convent of S. Mary of Canobīn, A.D. 1683: ܒܫܢܬ ܐ ... ܕܝܘܢ ܕܡܪܝ ... ܕܒܝܬ ... ܕܩܢܘܒܝܢ ... ,ܕܡܪܝ ... ܕܒܬܘܠܬܐ.

XLII. Add. 7183. P. 65, col. 1, l. 7. Read ܦܬܝ̈ܚܐ, for so the word is distinctly written in the manuscript.—P. 69, col. 1, l. 36. Read ܕܚܫܡ. Col. 2, l. 6. Read ܫܥܝܪ. L. 23. Read twice ܝ instead of ܝ̈.

XLIII. Add. 7184. P. 71, col. 2, l. 27. A word is wanting after ܚܠ, and another after ܫܠܡ in the next line.

XLIV. Add. 7185. P. 72, col. 1, l. 36. The manuscript has quite distinctly ܕܡܒܘܥ ܡ.—The names of the patriarchs of Antioch and Alexandria, in whose time this volume was written, appear to be Michael (II. or *Junior*) and John (VI., bar Abū Ghālib). It belongs therefore to the beginning of the xiiith cent.

XLVI. Add. 7187. This manuscript is of the ixth cent., and is not written in the Nestorian character, being the translation of the abbat Paul. See above, p. 423.

XLVII. Add. 7188. This is a Nestorian manuscript of the ixth cent.—P. 74, l. 23. Read ܕܗܢ. L. 42. Read ... ܕܡܫܟ ... ܕܫܢ. In the last two lines read ... ...

XLIX. Add. 7190. This manuscript is probably of the xiith cent.—P. 77, col. 1, l. 30. Read ... —P. 78, col. 1, six lines from the foot. ... stands for ... —P. 79, col. 1, l. 10. Basil the Great is meant, who was bishop of Cæsarea in Cappadocia.—P. 80, col. 1, l. 20. Read ... No. 44. That is, John Climacus of Mount Sinai. Col. 2, ll. 15 and 20. Read ...—P. 82, col. 2, no. 72. On fol. 324 *a* we read the words of the scribe, ... See Add. 17,202, fol. 16 *b*, from which volume he was evidently transcribing. A leaf is missing after fol. 328, the lacuna extending from fol. 24 *a*, col. 1, to fol. 25 *b*, col. 1, in Add. 17,202. Col. 2, l. 38. Read ...—P. 83, col. 1, l. 16. Read ... Col. 2, l. 5. Read ..., i. e. ... L. 12. Read ... and ... For "de resuscitatione Eunaxii," substitute "de Anastasio eunucho."

L. Add. 7191. The description of this manuscript is erroneous. It is of the viith cent., and contains the second half of the first book of Peter's treatise against Damian, foll. 1—41 (defective at the beginning, as well as after foll. 1, 20, 22, 23, 37, and 41), and the whole of the second book, viz. the first half (identical with the contents of Add. 14,603, see above, p. 586), foll. 42—104 *a* (defective at the beginning, and after foll. 47, 61, 65, 73, 94, and 102), and the second half (capp. xxvi.—l.), foll. 104 *b*—173 (defective after foll. 113, 119, 169, and 171.)

LI. Add. 7192. This description is also erroneous. The manuscript is of the viith cent. The leaf which was fol. 1, has now been put in its proper place at the end of the volume. It contains part of the second half of the second book of Peter's treatise against Damian, commencing near the beginning of cap. xlii. (Add. 7191, fol. 150 *b*), and ending in cap. xlviii. (Add. 7191, fol. 167 *a*). Foll. 1—50. The greater part of fol. 5 has been torn away.—From fol. 51 to the end is part of another manuscript of the viith or viiith cent.

LII. Add. 7193. The older portions of this volume (foll. 51—56, 59—66, 68—86, 88—102, 107—114, and 117—121) are of the xiiith or xivth cent., the rest of the xvith or xviith. — Fol. 1 has been torn and repaired at a recent date. Of the original writing nothing is left but the words: ... Page 85, col. 1, l. 9. Read ...

LIII. Add. 7194. P. 85, col. 1, l. 35. Read ...

LIV. Add. 7195. The manuscript is of the xvth cent.

LV. Add. 7196. P. 85, col. 2, l. 26. Read ...

LVI. Add. 7197. Whether the manuscript is the autograph of Elias, is doubtful, especially as regards the Syriac portion; but it is certainly a contemporary codex, and the Arabic translation may have been added by himself. As now bound, there are lacunæ after foll. 2, 4, 5, 11, 16, 35, 39, 42, 52, 57, 61, 67, 74, 84, 87, 94, 98, and 103. Foll. 27, 92, 103, and 104, are much mutilated.—P. 89, col. 1, l. 14. The seal of the patriarch is affixed to this note. L. 33. Read ... L. 49. Read ... Col. 2, l. 5. Read ... L. 37. Read ... Last line. Read "exadversus Senam."—P. 90, col. 1, l. 19. Read ..., and in l. 20, ... L. 26. Of this note there is also the following Syriac counterpart: ...

ܕܫܒܩ ܠܗ ܕܢܐܡܪ ܠܟܝܡ ܡܢ ܕܥܒܕ ܠܗ ܒܝܬ ܐܒܗ ܘܐܡܗ (sic) ܘܐܬܐ ܠܗ ܫܒܥ ܫܢܝܢ ܘܐܚܐ ܠܐ ܫܒܩ ܠܗ ܒܝܬ ܐܒܗ ܘܐܡܗ . (sic) ܘܐܫܬܟܚ ܕܐܬ ܠܗ ܒܝܬ ܐܒܗ ܘܐܡܗ L. 37. Read ܐܫܬܟܚ ܠܗ ܕܐܬ ܠܗ ܒܝܬ ܐܒܗ ܘܐܡܗ, and in the next line, منهم الوف . L. 46. The manuscript has القديمي . Perhaps we should read مار وكين, i.e. Mār Eugenius. L. 48. The manuscript has ايلون . The last words run thus: القوجصاربي وكير امير حاج شاوي بك المرحوم ،

LVII. Add. 7198. P. 91, col. 1, l. 17. Read ܕܐܬ ܠܗ ܒܝܬ .... ܐܒ . ܐܬ . After ܘܐܒ ܠܗ ܒܝܬ add ܒܝܬ ܐܒܗ ܕܡ ܕܐܬ ܠܗ ܒܝܬ ܐܒܗ ܘܐܡܗ .

LVIII. Add. 7199. P. 91, col. 2, l. 6. Read ܥܠܡ and ܠܥܠ . Ll. 27 and 28. The manuscript has ܕܐܬ . ܕܐܬ ܠܗ ܒܝܬ ܐܒܗ ܘܐܡܗ , ܕܐܬ ܠܗ ܒܝܬ ܐܒܗ ܘܐܡܗ . L. 49. Read ܕܐܬ .—P. 92, col. 1, l. 5. Read ܕܐܒ ,

LIX. Add. 7200. This is a Nestorian manuscript of the xiith or xiiith cent. P. 92, col. 1, l. 28. Read "Decii regis." In the subscription the saint is called ܐܝܠ ܐܒ ܐܒ ܠܥܠ . —P. 93, col. 1, ll. 9, 13. For "Bar Cemes" read "monachi." Col. 2, last four lines. Fol. 112 contains part of the martyrdom of Bar-samyā of Edessa (for "et Dinam" read "et judicem"); fol. 113, part of a dialogue between the Catholicus and the chief of the Magi; and fol. 114, between ܐܒܫܡ (ܫܡ, see p. 111, col. 1, no. 14) and his disciple ܒܪ .

LXI. Add. 7202. P. 94, col. 2, ll. 51, 54. ܐܬܪܥ is not *Sarepta*, nor indeed a proper name at all.—Last four lines. In reality we have here extracts from the prologue (Add. 7201, fol. 2 *a*, at the foot), §§ 1—3; and from Book I. (ܩܕܡܝܐ ܡܐܡܪܐ, Add. 7201, fol. 5 *b*), ch. 1, §§ 1—6; ch. 2, §§ 1—6; ch. 3, §§ 1—3; ch. 4, §§ 1—5; ch. 5, §§ 1—6; ch. 6, §§ 1, 2; and ch. 7, §§ 1, 2.—On fol. 1 *a* are exhibited sundry alphabets, viz. ܐܠܦܒܝܬ ܕܐܬ, ܐܠܦܒܝܬ ܕܐܬ, ܐܠܦܒܝܬ ܕܐܬ, ܐܠܦܒܝܬ ܕܐܬ, ܐܠܦܒܝܬ ܕܐܬ, and ܐܠܦܒܝܬ ܕܐܬ (see Land, Anecd. Syr., t. ii., Add. et Emend., p. 13); also, a note on the alphabets of various nations, and another note on the words ܐܒ ܐܠܦܒܝܬ ܕܐܬ ܠܗ ܒܝܬ ܐܒܗ ܘܐܡܗ .— On fol. 1 *b* are extracts regarding the number of the children slain by Herod (S. Matthew, ch. ii. 16), and regarding those who rose from the grave at our Lord's crucifixion (S. Matthew, ch. xxvii. 52, 53). —On fol. 2 *a* we find a section entitled: ܡܐܡܪ ܩܕܡܝܐ ܕܐܬ ܠܗ ܒܝܬ ܐܒܗ ܘܐܡܗ ܕܐܬ ܠܗ ܒܝܬ ܐܒܗ ܘܐܡܗ, beginning: ܕܐܬ ܠܗ ܒܝܬ ܐܒܗ ܘܐܡܗ . ܕܐܬ ܠܗ ܒܝܬ ܐܒܗ ܘܐܡܗ ; and also a note on Legion (S. Mark, ch. v. 9).

LXII. Arund. Orient. 53. P. 95, col. 2, l. 25. Read ܐܬܥܠܡ. L. 29. Read ܒܪܐܠܦܒܝܬ. —On fol. 83 *b* is the following recipe for making ink: ܒܝܫ ܥܒܕ ܫܒܥ ܫܥܬ ܠܐ : ܕܒ ܫܢܝ ܒܝܫ ܥܒܕ ܫܢܝ : ܕܒ ܫܢܝ ܒܝܫ ܥܒܕ ܫܢܝ : ܕܒ ܫܢܝ ܒܝܫ ܥܒܕ ܫܢܝ , ܥܒܕ (sic) ܐܬ ܫܢܝ ܕܒ ܫܢܝ ܒܝܫ ܥܒܕ ܫܢܝ : ܕܒ ܫܢܝ ܒܝܫ ܥܒܕ ܫܢܝ : ܕܒ ܫܢܝ ܒܝܫ ܥܒܕ ܫܢܝ : ܕܒ ܫܢܝ ܒܝܫ ܥܒܕ ܫܢܝ , ܫܢ : ܕܒ ܫܢܝ ܒܝܫ ܥܒܕ ܫܢܝ : ܫܢ

ܕ, ܐܡܪ ܠܚܠ ܕܡ ܫܫܐ ܡܢܚܠ ܫܒܝܠܐ ܫܒܝܠ ܫܒܝܠ ܫܡܥ ܫܡܥ ܫ . ܫܠܠܐ ܫܒܝܠ ܫܒ ܠ ܐܡܪ ܫܒ ܫܒ ܐܡܪ ܫܒ ܫܒ ܫܒ ܫܒ ܫܒ ܫܒ ܫ . ܫ . ܫܒ ܫ . L. 48. Read ܫܒ ܫ . Col. 2, l. 7. ܫ ܫ ܫ is "the patriarch of Canobīn." On fol. 95 *a*, at the top, is a note of the birth of a girl named Agatha, A.D. 1636: ܫ ܫ ܫ

ܕܒܥܝܢ ܐ, ܐܝܟ ܕܒܥܝܢ ܐܦ ܕ ܒܥܝܢ.

II. Arund. Orient. 7. P. 100, col. 2, l. 34. The manuscript has ܫܒܥܝ. L. 42. The manuscript has ܡܒܥܐ. L. 55. Read ܣ and ܒܥ.—P. 101, col. 1, l. 1. Read ܡܒܥ ܕܒܥܐ.—Fol. 209 is a leaf from a juridical treatise.

III. Add. 7205. It is of the xvith or xviith cent. P. 101, col. 2, l. 6. Read ܒܥܐ. L. 17. The manuscript has ܫܒܥ. L. 18. After ܐܦ add ܣ. L. 19. After ܒܥܐ several words have been smeared over with ink, so as to render them illegible.

IV. Add. 7206. P. 102, col. 2, l. 1. Read ܐ ܒܥ. L. 7. Read ܒ ܫܒܥ. L. 13. Read ܒܥܝ. L. 34. Read ܒܥ.—P. 103, col. 2, l. 41. Read شماس عبد الجليل.—P. 105, no. f. This is a riddle. In l. 27 read ܒܥ, ܦ ܕ.

V. Add. 8998. The writing is Nestorian. P. 106, col. 2, l. 5. ܐܒܥ is an Arabic plural of the Syriac word ܒܥܐ.

VI. Add. 7207. P. 107, col. 2, l. 10. Read ܡ ܒܥ. L. 13. Read ܒܥ (sic).—P. 108, col. 1, l. 28. Read ܒܥ ܒܥ ܒܥ. Last line. Read ܒܥ. Col. 2, l. 10. Read ܡ (sic). L. 12. Read "Gangrensis." The manuscript has, however, really ܒܥ.

VII. Add. 7208. P. 109, col. 2, l. 27. Read ܫ (نستغيث). Ll. 33 and 41. ܐܦ ܒܥ = فارِس العراقَيْن, "the (most famous) knight of both 'Irāḳs (al-'Arabī and al-'Ajamī)."

VIII. Add. 7209. P. 110, col. 2, l. 12. Read ܐܒܥ, i. e. اضطهادًا (incorrectly for اضطهاد).—L. 50. Read ܐܒܥ. —P. 111, col. 1, no. 16. ܒܥ (مناجاة) means "conversation, dialogue." Col. 2, ll. 9, 10. Read ,ܡ and ܡܒܥ. L. 13. After ܒܥ add ܒܥ.

X. Sloane 3031. P. 112, col. 1, l. 23. For ܒܥ read ܒܥ (والأكحال).

APPENDIX B.

The Mandaitic Manuscripts in the British Museum.

I.

Paper, about 12½ in. by 8¼, consisting of 315 leaves, namely, the first or right-hand half (יאמינא), foll. 1—234, and the second or left-hand half (סמאלא), which is written inversely, foll. 235—315 (or, with separate pagination, foll. 1—81). A leaf is wanting at the commencement of the second half. The writing is neat and regular. This volume, which is dated A.H. 1148, A.D. 1735—6, contains—

The *Sidrā Rabbā* (סידרא רבא) or *Ginzā* (גנזא), the principal religious work of the Mandaites,[a] which has been edited by Norberg, under the title of "Codex Nasaræus, *Liber Adami* appellatus," and more recently by Professor Petermann of Berlin (Leipzig, 1867).

The first half commences thus, fol. 1 *a*:

מאראי	מאראי
משאבא	משאבא

בשומאיהון דיחייא רביא קאדמאיא נוכראייא מן אלמיא דינהורא יאתיריא דיעלאויא וכולהון (sic) עובאדיא אסותא וזאכותא וחאילא ושרארא ועמרא ושימא וחאדואת ליבא ושאביק חאטאייא ניהויליא לדיליא זוהרון בר מודאלאל ⊙ ועל אב יאחיא בר מאצוש ⊙ ועל עם מודאלאל פת שאראת ⊙ ועל זאוה[b] מאמאניא פת אנהאר ⊙ ועל שיתלה מחאתאם וראם ויאסמין ומאצוש בניא מאמאניא ⊙ ועל אחה מחאתאם וביהראם בניא אנהאר ומאנדא דיחייא תיתירצא על שומאיהון בית נינזיה ונילפינון בלאופא שאניא וניהוילן סימאכא בית חייא וניהוילה ⊙ דיאנסאלה להאזין סידרא דילשום חייא קאדמאייא דיניהוילה סימאכא בתיביל ⊙ וחאתאם באלמיא דינהורא וניתריץ שומאיהון בית תשלימא ⊙ תום שאביק חאטאייא ניהוילן לכולהון תארמידיא

[a] On the language, literature and religion of the Mandaites see, in particular, Petermann's "Reisen im Orient" (Leipzig, 1860—61), Bd. ii., pp. 81 and 447; Herzog's "Real-Encyclopædie für protestantische Theologie und Kirche," Bd. ix., p. 318, art. *Mendäer;* Euting in the "Zeitschrift der Deutschen Morgenländischen Gesellschaft," Bd. xix., p. 120; Noeldeke, "Ueber die Mundart der Mandäer" (Göttingen, 1862); and an article by Noeldeke in the "Göttinger gelehrte Anzeigen" for 1869, St. 13, p. 481.

[b] Where the manuscripts exhibit the form ס ב, we represent it by א; but where they have ס ב, we use ה (ה). It is not always easy to decide which form is intended by the scribes.

סאם בר ראם כיניאנה כוחאיליא[a] דיאנסא מן סידרא דיאב דילה רבאי ראם בר רבאי יאחיא באכתיאר בר רבאי אדאם[b] בר ביהראם בר יאחיא בר סאם בר יאחיא כיניאנה כוחאיליא דיאנסא לשאלמאנא ומהאימנא אסתאד פאייד[c] דידו שומה אדאם יחנא בר נאציר לדין בר נאשים[d] בר באדור בר שאדאן בר ביהראם כיניאנה יאחיאויא דיאנסא מן תרין סידראריא[e] דיהאד[f] מינאיהון רבא וראמא ויאקירא רבאי ביהראם בר חייא בר רבאי אדאם זאכיא בר רבאי בר חיא כיניאנה כוחאיליא וחאד[g] חורינא מן[h] סידרא דירבא וראמא ויאקירא נאנזיברא תאקנא בר אבהון[i] דינאנזיבריא רבאי סאם אדאם בר רבאי זאכיא בר רבאי יאחיא לאקאב מאנדויא וכיניאנה עכומא דיאנסאלה אחה רבאי סאם יוחאנא בר רבאי סאם אדאם בר רבאי זאכיא בר רבאי יאחיא לאקאב מאנדויא וכיניאנה עכומא מן סידרא דייאחיא בר סאם בר ביהראם כיניאנה דיקנאנא דיאנסאלה יאחיא סאם בר זוהרון[j] בר היביל בר אדאם בר אנוש בר זאכיא בובול[k] בר ביהדאד[l] ǧאזיז אנסאלה מן סידרא דירישאיא אבויא דיניציבתה דיהדאר חולה[m] שומה מחאתאם בולבול בר סאם ביהראם בר מחאתאם ǧאסיכיר דיאנסאלה חאם יאחיא סאם בר היביל זוהרון[n] ואחה קאשישא אדאם ביהראם בר רבאי זאכיא מאשהדיא מן תרין סידריא חאד מינאיהון סידרא די שאלמאנא ומהאימנא שומה היביל בר יאחיא מן מאתא דינירזאניא דיאנסאלה מאלכא דינאצוראייא יחיא אדאם כוחאיליא חאד סידרא חורינא רבאי אדאם בר יאחיא אנוש שוǧיליא[o] כיניאנה בוסǧיר[p] דינסאלה[q] רבאיאן רבאי סארואן בולבול בר אדאם באיאן כיניאנה זארזויא דיאנסא מן סידרא דימחאתאם זוהרון[r] בר ביהראם מושאראח ואנסאלה ברה רבאי באיאן בר אדאם שופורתאיא[s] מן סידרא דישואליה בר יאחיא יוחאנא אנסאלה חאם רבאי באיאן בר אדאם שופורתאיא[t] דיסידרא דיחאוא בראתה דייוחאנא בר זאכיא בר מאכנושתא די אנסאלה יאחיא בר אדאם כוחאיליא מן סידרא דירישאיא דיהדאר זוהרון[u] בר סאם סיכארא דיאנסאלה

[a] Generally with ח. [b] ראם. [c] פאיאד. [d] ש. [e] סידריא. [f] Omits די. [g] חאד. [h] Omits מן. [i] אבוהון. [j] זיה. [k] בולבול. [l] ביהדאר. [m] חולה. [n] זיה. [o] שוǧאיליא. [p] בוסǧיד. [q] דיאנסאלה. [r] זיה. [s] שופאר. [t] שופאר. [u] זיה.

ומאנדאייא דיבהאלין סידריא מיתאפרישיא וקאלא דיחייא צאיתיא ולחייא קאדמאייא משאבילון ⊙ משאבית מאראי בליבא דאכיא מאראיהון דיכולהון אלמיא וש.

The second half commences with the words סאכלא טרושא טמורא (see Petermann's edition, p. 2, l. 22).

At the end of each half is the following note, stating that the manuscript was written, A. H. 1148, A. D. 1735-6, by Yaḥyā Bihrām bar Adam bar Yaḥyā Adam, for Ḥadath bar Ḳāsim bar Ḥadath. We give it as it stands at the end of the first half, fol. 234 *a*, with the various readings from the second half.

האזין ואספאר מאלכיא ואפראשאתא דיאלמא האזין[a] דיאנסירת אנא אניא ודאניא ומראדפא זוט אחאי נאנזיבריא ומנאשיק מסאניא דיליגראיהון די נאצוראייא אבדא דיכולה האטאייא אנא רבאי יאחייא[b] ביהראם בר רבאי אדאם בר רבאי יאחייא אדאם בר רבאי שיתיל בר רבאי זאכיא בר רבאי[c] יאחייא בר רבאי ראם בר רבאי יאחייא בר רבאי סאם אדאם בר רבאי זאכיא בר רבאי יאחייא לאקאב מאנדויא וכיניאנה עכומא דיאנסית לחאד שאלמאנא ומהאימנא דיסהיד ליבא בחייא ומאנדא דיחייא ואהאב זידקא וכדאב עלא סידרא דימארא דיראבותא דיהאוילדה דפראנא וסימאכא באלמיא דינהורא[d] דיהו סתאד[e] חאדאת בר קאסים בר חאדאת בר זאכריא בר ביהראם בר זאכריא כיניאנה סאבר ומאלואשיה[f] זוהרון[g] בר מודאלאל דיאנסית עלה מן סידרא דיאסתאד סיכאנדאר בר סתאד אדאם בר סתאד שאמǧאן[h] בר נאציר בר פאראש[i] בר ǧיד בר שאמǧאן[j] בר ǧאזיז בר נאשים[k] בר ǧיבאדיא כיניאנה ǧובאדיא דיאנסיתלה מן סידרא דיסתאד ǧאבד לשיך בר סתאד ǧאבאד בר אדאם זוהרון[l] בר פאראש[m] כיניאנה באננאניא דיאנסאלה מן סידרא די רבאי יאחיא יוחאנא בר רבאי ראם בר יאחיא באכתיאר בר רבאי אדאם מחאתאם בר רבאי ביהראם בר חייא[n] בר רבאי אדאם זאכיא בר חיא בר רבאי באכתיאר בר רבאי אדאם ביהראם בר חייא בר

[a] האלין דראשיא דינישימתא. [b] יאחיא, a common variant. [c] Wanting. [d] From ואהאב is wanting. [e] אסתאד, a common variant. [f] סאבור מאלֵ. [g] זיהרון. [h] שֶׁאמǧאן. [i] פאראשֶׁ. [j] שֶׁ. [k] נאשֶׁים. [l] זיהֶ. [m] שֶׁ. [n] Generally ברחייא, in one word.

בשומאיהון דיחייא רביא וש̄ [ניהוי]ליא לדיליא יאסמין פת סימאת ⊙ [ולאב] אדאם [יוחא]נא בר סי[מאת ⊙ ולע]ם סימאת פת [יאסמין] ⊙ ולזאואי סאם בר [חאוא מאמא]ניא ⊙ ולשיתלאי [סימאת] ואדאם ואדאם ומחאת[אם זיהרון] בניא יאסמין ⊙ ולאחא אדאם זיהרון בר [סימאת] ⊙ ומאנדא דיחייא ניתירצא [על שומאיה]ון בית גינזיה ונילפון בלאופא שאניא וש̄.

It ends, on fol. 200 *b*, with the words וכולהון מאיתאן בניותה (Petermann's edit., p. 394, l. 4).

The second half commences thus, fol. 2 *a*:

בשומאיהון דיחייא רביא נובראייא מן אלמיא דינהורא יאתיריא דיעלאויא כולהון עובאדיא אסותא וזאבותא ושאביק חאטאייא [b] על יאסמין פת סימאת וש̄. ולאחא אדאם זיהרון בר סימאת ⊙ ומא נינהאר לבושאך זתיתיאקאר דמותאך לוארת האהו אבוך מארא דיראבותא ⊙ מאן הינון טוריא [דאביא interlined] דילאנאידיא וש̄.

It ends, on fol. 77 *b*, with the following imperfect note, stating that the manuscript was written by Bihrām Sām bar Yaḥyā Yūḥannā bar Adam Zihrūn for Yasmīn path (i. e., daughter of) Sīmath.

⊙ האלין דראשא דינישמאתא דיאנסית אנא אניא ומיאנקא זוטא דיאחאי תארמידיא ומנאשאק מסאניא דיליגראיהון דינאסאביא ואקאפרא דיאתותיא ליגראיהון דינאנזיבריא אבדא אנא דיכולה חאטאייא אנא רבאי ביהראם סאם בר רבאי יאחיא יוחאנא דיהו כאלא דינינזא נאצורותא הוא גינזא עתאק̈אב בעוחרא שארשא דיחייא ותראן תארמידיא ותאקיל בימאנדאיאניא עהאב מישא דאביא כדאב לגינזא כולמא איניא הזאת ליליא ועמאמא רהיט בשארשא דיחייא ושאבא בשומא דימאנדא דיחייא בר רבאי אדאם זיהרון בר זיהרון בר דיספוליא בר שונריא בר נאציר בר זאברא די(?)מן דיהראריא (sic) לאקאב בטאחא כיניאניא סאבור שאביקליא מאנדא דיחייא חאטאייא דיאנסית לחאד שאלמאנתיא ומהאימאנא סהיד ליבא בחייא ומהאימנאת במאנדא דיחייא עהבאת זידקא מאליא דיהאד שואליא דיתראן דיאב דילאי אחא יאחיא בר אדאם כוחאיליא דיאנסא מן סידרא דישאדיא מאמאניא בראתה דיהיביל בר אנוש בר ביהראם שיתיל דיאנסאלה יאחיא בר אדאם כוחאיליא מן סידרא דישאדיא מאמאניא בראתה דיהיביל בר אנוש בר ביהראם שיתיל בר יאחיא סאם בר סארואן ואסותא דייאתיר דילאהואתאלה [a] וחייא זאבען לאלאם אלמיא וזאביא אמא דינאצוראייא דילאשאנן מינדאם דיחייא פאקיד וחייא זאכין לכולהון עובאדיא וחייא זאבין [b] סא—א ⊙ עסתאקאם האזין סידרא דימארא דיראבותא עלאיתא מן רישיה ואלמא לדראשא דירישא כימונא דימיא חייא ביומא דישאפתא ותרין וסרין ביאחרא כיר ניטא דיהו יאחרא דיתאשרין בשיתא מא ותמאניא וארבין אבאתאר אלפא. [c]

[Add. 23,600.]

II.

Paper, about 12⅞ in. by 9, consisting of 277 leaves, namely, the first or right-hand half, foll. 1—200, and the second or left-hand half, foll. 201—277 (or, with separate pagination, foll. 1—77). Several leaves at the beginning and end are much stained and torn, and two are wanting after fol. 200. The writing is good and regular, of the xviii[th] cent. This volume contains—

The *Sidrā Rabba* or *Ginzā*.

The first half commences thus, fol. 2 *a*: [d]

מארי	דאביא
משאבא	בליבא

[a] לאהאתאלה, without די.

[b] וחייא זאכין דיאנסא מן נונאב בר מאשכנא בר ברחייא מן שאפתא דיבאטיא בר זאואי כדאבא חאתיקא דיהואת בנאצירותא דינונאב מאשכנא מן יואטאק בר סאסאי תום מן אבא שלאמא בר קאדמאיא דיהואלון רואחא דיחייא לסאבריא דימן בינאן פראש וחייא חדון לאלאם אלמיא וחייא זאבען. סא———א

[c] תום עסתאדאר ועסתאקאם וסליק לריש עסתאקאם יומא דיחאבשאבא שובא ביאחרא דימהנאי באהאר דיהו יאחרא דיסיואן צילמיא בשידתא דיהאבשאבא לשנאת אלפא ועמא וארבין ותמאניא וחייא זאכין לכולהון עובאדיא.

[d] The lacunæ are supplied from the second half.

[a] In the second part, ולשיתלא.

[b] Interlined ניהואלא לדילא.

1825—6, by Adam Yūḥannā bar Sām bar Bihrām for Colonel Taylor, the British Resident at Bagdad (بالیوز بگ اغا).

האזן אספאר מאלביא ואפרישאתא דיאלמא האזן דיאנסית אנא אניא ודאניא ומראדפא ומיאנקא זוטא דיאחאי נאנזיבריא ואקאפרא דיאתותיא לינראיהון דינאסאביא ומנאשיק מסאביא (sic) לינראיהון דינאצוראייא אבדא אנא דיכולה חאטאייא אנא רבאי אדאם יוחאנא בר סאם בר ביהראם בר אדאם זיהרון בר (sic) לאקאב כאמיסיא וכינינה ריש דראז דיאנסית לחאד שאלמאנא ומיהאימנא ותריצא יאדויא ושאליטא בבולהון סיבריא מאריא שומא וטאמא ומאריא מאוהאבאתא נאפאשאתא זריזא מאלבא תאקנא דיהו באליז בינא אנא דיאנסית עלה דיהאזן נינוא דימארא דיראבותא דיהאוילה דאכאר שומיא וחאתאם באלמיא רורביא עלאייא דינהורא דיהו

דיאנסית עלה מן סידרא דיחאוא מאמאניא בראתה דיסאגאד כיניאנה באננאניא דיאנסאלא רבאי מחאתאם יוחאנא בר גאראב בר ביהראם כיניאנה סאבור דיאנסא מן סידרא דירבא וראמא ויאקירא נאנזיברא תאקנא ובחירא רבאי סאם יוחאנא בר רבאי יאחיא אדאם בר ביהראם זיהרון כיניאנה גאסיכיר דיהו אנסא מן סידרא דינאפשיה דיהו אנסא לחאד שאלמאנתיא דיהע חאוא סימאת בראתיא דיאדאם בר נאראב בר מאנונור (מאנצור?) בר גיד בר סאלים כיניאנה תום אנסאליא מן סידרא דירבא וראמא ויאקירא דיהו רבאי יאחיא יוחאנא בר רבאי ראם בר יאחיא באכתיאר בר רבאי אדאם מחאתאם כיניאנה כוחיליא דיאנסא מן סידרא די אב דיליא רבאי ראם בר יאחיא באכתיאר בר רבאי אדאם מחאתאם בר רבאי ביהראם בר חייא כיניאנה כוחיליא דיאנסאליא לחאד שאלמאנא פאיאד בר נאציר לדין בר נאשים כיניאנה יאחיאויא דיאנסא מן תרין חדא מינאיהון סידרא דירבא וראמא ויאקירא נאנזיברא תאקנא ובחירא דיהו רבאי ביהראם בר חייא בר רבאי אדאם זאכיא בר רבאי ברחייא כיניאנה כוחאיליא וחאד חורינא רבא וראמא ויאקירא בר אבוהון דינאנזיבריא רבאי סאם אדאם בר רבאי זאכיא לאקאב מאנדויא וכיניאנה עכומא דיאנסאלה אחה רבאי סאם יוחאנא בר רבאי סאם אדאם כיניאנה עכומא מן סידרא דייאחיא בר סאם בר ביהראם כיניאנה דיקנאנא דיאנסאלה יאחיא סאם בר זיהרון בר היביל בר אדאם בר אנוש בר זאכיא בולבול בר ביהדאד גאזיז דיאנסאליא מן סידרא דירישאיא דיאבויא דינאצירותא דיכושטאי הוא דיהו רבאי אדאם אנין הוינין עלאויל מוכיא כירבית בגאניא ואנסית בשומא האזין סידרא האוילא דאכאר שומה בתיביל וחאתאם באלמיא רורביא עלאייא דינהורא דיהע נאשמא ושומא ושומא דימאצבותא יאסמין פת סימאת ברא דישאמיל בר תאמור כאן כיניאנה כופאשיא דיאנסית ושאביקלא מאנדא דיחייא חאטאייא דיאנסית מן סידרא דיסימאת שומה דימאצבותא יאסמין בראתה דיאדאם יוחאנא בר יאחיא בר זיהרון בר יאחיא אנוש בר ראם ויאקירא רבאי מחאתאם בר רבאי יאחיא באיאן יוחאנא שאדאן בר זאכריא בר היביל בר יאחיא בר זאכריא בר זיהרון מן בניא דיהדאריא כיניאניא סאבור דיאנסא מן סידרא דימאמול . . . . . .

[Add. 23,599.]

III.

Paper, about $12\frac{1}{2}$ in. by $8\frac{5}{8}$, consisting of 266 leaves, namely, the first or right-hand half, foll. 1—197, and the second or left-hand half, foll. 198—266 (or, with separate pagination, foll. 1—69). The writing is clear, but inelegant. This volume, which is dated A.H. 1240—1, A.D. 1825—6, contains—

The *Sidrā Rabbā* or *Ginzā*.

The first half commences thus, fol. 1 *a*:

מאראי	דאכיא
משאבא	בליבא

בשומאיהון דיחייא רביא קאדמאייא נוכראייא מן אלמיא דינהורא יאתיריא דיעלאויא וכולהון עובאדיא אסותא וזאכותא וחאילא ושראדא ועמרא ושימא וחאדואת ליבא ושאביק חאטאייא ניהויליא לדיליא אדאם בר חאוא ⊙ ועל אב אדאם בר חאוא ⊙ ועל עם חאוא פת חאוא ⊙ ועל זאואי חאוא פת חאוא ⊙ ועל שיתלאי אדאם בר חאוא

⊙ ולאחאי

ומאנדא דיחייא ניתירציא לשומאיהון בית נינזיה ונילפון בלאופא שאניא וניהוילון סימאכא דיעל שום חייא עהאב זידקא וכתאב האלין סידריא ניהוילון דוכראנא בתיביל וניתריץ שומאיהון בית תושלימא ⊙ וש.

At the end, fol. 196 *b*, is the following note, stating that it was written, A.H. 1241, A.D.

דמותאך לואת האהו אבוך מארא דיראבותא ⊙ מאן הינון וש.

At the end, fol. 69 *a*, is a note similar to that quoted above, but giving the date A.H. 1240.

תום עסתאדראת האזין סידרא דימארא דיראבותא ועסתאקמאת ביומא דיתלאתא האבשאבא תלאסאר ביאחרא דיאואל נאיטא לשנאת תארתין עמא וארבין שניא אבאתאר אלפא דיקאבאליון ארבאייא אנסאלא במיא דיȝאשאר בבאיתא דינאפשאי במחאלא דיצאבכא וחיכים באצרא ȝזיר אגא ופאשא באנדאד דאוד פאשא וכישיך מינתיפישֵׁ חֵמוד וכול מינדאם קאליל באסים לבאר מן בותא ותושביחתא וחייא זאכין סא

The leaf which is prefixed to the second half, seems to have belonged to a copy of the *Ḳolāstā*. It contains, on the recto, a series of names of persons; and on the verso, the names of the planets and of the signs of the zodiac[a] (with an interlineal translation by Colonel Taylor), and the concluding note, which is dated A.H. 1002, A.D. 1593-4, though the leaf is in reality not older than the rest of the volume.

מאראי

משאבא

ארדבאן מאלכא באכתיאר בר סימאת ⊙ זאכיא בר חאוא ⊙ בחירא בר כושזתא ⊙ הורמז דוכת בר חאוא זאדיא ⊙ שאיאר זיוא ושאבור בר מינאי כאזריעיל ⊙ אנוש בר מאהריא זאד ⊙ מחאתאם ושיתלאן בניא חאיונא ⊙ יושאבור בר דוכת ⊙ ביהראם בוסחאק ⊙ בריך יאואר בר בוראן ⊙ אדאם בר חייא בר סימאת חייא ⊙ אדאם ביהראם בר דיהגאן ⊙ סאם ביהראם בר מודאלאל ⊙ יאחיא ראמויא בר ראמיא ⊙ אנהאר כומראיתא פת סימאת ⊙ חאוא פת דאיא ⊙ אנוש בר בוראן ⊙ ראם סינדאן ושאדיא שאראת בניא חאוא ⊙ יאחיא בר אנהאר זיוא ⊙ ביהראם בר מדינאת ⊙ סאם סאיויא בר שאראת ⊙ באיאן זאנניא בר אנהאר סימאת סא

זאזאי דינאואזתא בר חאוא ⊙ שנאנדא בר יאסמין ⊙ ראמויא בר עקאימאת ⊙ חאיונא פת תיחויא ⊙ באיניא

[a] See Nöldeke in the "Zeitschrift der Deutschen Morgenländischen Gesellschaft," Bd. xxv., p. 256.

דיהדאר חולה שומה מחאתאם בולבול בר סאם ביהראם בר מחאתאם ȝאסיכיר דיאנסאלה חאם יאחיא סאם בר היביל זיהרון ואחה קאשישא אדאם ביהראם בר רבאי זאכיא מאשהאדיא מן תרין סידריא חאד מינאיהון סידרא דיהיביל בר יאחיא מן מאתא דיגירזאנא דיאנסאלה מאלכא דינאצוראייא יאחיא אדאם כוחיליא וסידרא חורינא רבאי אדאם בר יאחיא אנוש שȝאיליא כיניאנה בוסȝיד אנסאלה רבאיאן רבאי סארואן בר אדאם באיאן כיניאנה זארוויא דיאנסאלה מן סידרא דיאנסא מחאתאם זיהרון בר ביהראם מישאראח דיאנסאלה רבא רבאי באיאן בר אדאם שופורתאייא מן סידרא דישואלייא רבאי יאחיא יוחאנא דיאנסאלה חאם רבאי באיאן בר אדאם שופורתאייא מן סידרא דיחאוא בראתה דייוחאנא בר זאכיא מאכנישתא דיאנסאלה יאחיא בר אדאם כוחיליא מן סידרא דירישאיא דיהדאר זיהרון בר סאם (fol. 197 *a*) סאכארא דיאנסאלה יאחיא בר אדאם בר שיתיל בר ביהראם אדאם דיקנאנא דיאנסאלה יאחיא בר אדאם כוחיליא מן סידרא דישאדיא מאמאניא בראתה דיהיביל בר אנוש בר ביהראם בֵּר שיתיל דיאנסאלה יאחיא בר אדאם כוחיליא מן סידרא דיביהראם סאם גאדאנא דיאנסאלה מן סידרא דיאבויא דיבראתה דייאחיא סאם בר סארואן ואסאתא דייאתיר לאהואתאליא וחייא זאכין לאלאם אלמיא וזאכיא אמא דינאצוראייא דילאשאנין מינדאם דיחייא פאקיד וחייא זאכין לכולהון עובאדיא וחייא זאכין סא

סא

עסתאדראת וסילקא לריש עסתאקאם האזין סידרא דימארא דיראבותא עלאיתא מן רישיה ואלמא לדראשא דיריש כימונא דימיא חייא ביומא דיחאמשא האבשאבא ביאחרא דיאואל בהאר דיהו איאר תאורא בשידתא דישאפתא דיהו אריא על שנאת אלפא ועמאתין וארבין וחדא שניא אבאתאר (sic) דיקאבאליון ארבאייא ארבב אלמא עלאואיהון ומאנדא דיחייא באטיל על רוגזאיהון כאנא רבא דינישמאתא באתרא דיבאצרא בבאיתא די מחאמאד בר גȝאיד במחאלא דיצאבכא ושיחיאנא דיבאביל דאוד באשא וחֵיכים באצרא ȝזיר אגא.

The second half commences on fol. 2 *a*, thus:—

מאראי

משאבא

בשומאיהון דיחייא רביא נוכראייא מן אלמיא דינהורא יאתיריא דיעלאויא כולהון עובאדיא אסותא וזאכותא ושאביק חאטאייא ניהויליא לדיליא אדאם בר חאוא ⊙ וש. ולזאואי חאוא פתחאוא נינהאר לבושאך ותיתיאקאר

IV.

Eighteen paper leaves, most of which are much soiled and mutilated, belonging to different manuscripts of the *Sidrā Rabbā* or *Ginzā*.

1. Foll. 1, 2. Two leaves, 13 in. by $8\frac{3}{4}$, neatly written, of the xviith or xviiith cent. Beginning: בשומאיהן די חייא רביא וש̄ ניהוילה לרילה אדאם יחאנא בר חאוא סימאת ⊙ ולזואי מאמאניא פת חאוא מאמאניא ⊙ ולשיתלאי באיאן וביהראם ויאסמין ורבאי זיהרון וזיהרון ומודאלאל ומאמאניא בניא מאמאניא ⊙ ולאב יאחיא ומחאתאם יחאנא וראם בניא מאחנוש ⊙ ולעם חאוא סימאת פת שאראת ⊙ ולאחאי סאם ומחאתאם יחאנא וזיהרון וחאוא בניא חאוא סימאת ⊙ ומאנדא די חייא וש̄.

See Petermann's edition, first half, p. 1—p. 5, line 8.

2. Foll. 3, 4. Two leaves, about $12\frac{7}{8}$ in. by $8\frac{7}{8}$, inelegantly written, of the xviiith cent. See Petermann's edit., first half, p. 5, l. 2—p. 8, l. 16.

3. Fol. 5. A leaf, $12\frac{1}{8}$ in. by $8\frac{5}{8}$, neatly written, of the xviiith cent. See Petermann's edit., first half, p. 391, l. 7—p. 393, l. 4.

4. Fol. 6. A leaf, 12 in. by $8\frac{1}{8}$, neatly written, of the xviiith cent. See Petermann's edit., second half, p. 125, l. 1—p. 127, l. 3.

5. Foll. 7, 8. Two mutilated leaves, about 12 in. by $7\frac{5}{8}$, neatly written, of the xviiith cent. (see no. 8). The contents of fol. 7 are identical with those of Petermann's edit., first half, p. 270, l. 16—p. 271, last line; and those of fol. 8 with p. 284, l. 18—p. 286, l. 3.

6. Foll. 9, 10. Two mutilated leaves, about 12 in. by 8, neatly written, of the xviiith cent. See Petermann's edit., first half, p. 348, l. 3—p. 349, l. 21, and p. 351, l. 17—p. 353, l. 10.

7. Foll. 11, 12. Two mutilated leaves, about $12\frac{1}{8}$ in. by $7\frac{7}{8}$, neatly written, of the xviiith cent. See Petermann's edit., first half, p. 360, l. 14—p. 362, l. 8, and p. 364, l. 7—p. 366, l. 6.

בר חאיונא ⊙ ביהראד בר שאריא שאראת ⊙ יאחיא אדאם בר זאדיא אנוש חאוא ⊙ אנוש מ̇איליא בר חאוא זאדיא ⊙ אדאם אבולפאראז בר חאוא מאמאניא סא—א

Jupiter	Mercury	Mars	Moon	Sun
ביל	ענבו	נירינ	סירא	שאמיש
			Saturn	Venus
		סא————	כיואן	ליבאת

Cancer	Gemini	Taurus	Aries
צארטאנא	צילמיא	תאורא	עמברא
Scorpio	Libra	Virgo	Leo
וארקבא	וקאינא	ושומבילתא	אריא
Pisces	Aquarius	Capricornus	Sagittarius
ונונא סא	ודאולא	וגאדיא	וחיטיא

⊙ תום עסתאדראת וסילקאת על ריש האזין קולאסתא על שום חייא ולראחמותא דימאנדא דיחייא ולקאיאמתא דיכושטא יאקרא ולשומאיהון דיהיביל ושיתיל ואנוש משאבא עשומאיהון באתרא סאניא בית תושלימא עסתאקמאת וחתאמתא ביומא דיתלאתא חאבשאבא חדיסאר ביאחרא דימורדאדמא לשנאת אלפא ותארתין שניא דיקאבילין ארביאייא על דוכתאיהון אראב אלמא עלאואיהון ומבאשילא מאנדא דיחייא לרוגזאיהון מן כאנא רבא דינישמאתא אנסא במאתא דידוקאק ובבאלדא דידאכא אבחוכום דילאויא מאלכא טאבא וליבה חאיאסא ולאחזון מינה לאשאפירא לדילה וזאישאן דידה מנאטארלה מאנדא דיחייא והוא תארמידא לודה והוא במאתא ומאליפלו ומאסבירלו למאנדאייא וקמא תירלו ליבו על בראכא אנאם אפא דיחייא קאדמאייא דייאלפיא ובארכיא וסאגדין למאלמא ראמא רבא דינהורא משאבא שומה ותום בישותא דיאלמא עלאואן נאפשא וכיבראת עלאואן ומאנדאיותאן נאשיא זגון מן מאנדאייא ושטון אלחאד שארשא דימשיחא ונאשיא זגון וגזארונו בחאילא דיבניא באצרא ונאשיא אנזארינוה (sic) בחאילא דימיבאראך שיחיאנא דיחויזא ואנין פאשניא כול יומא ארדאפאתא ובאנדאשא ורדיפא אנפיש עלאואיאן ואתא לאן ג̇ילים דיענגירתא דימאלכא שיתיל דיאתיא ודארילאן ומכאליצלאן מן פומה דיעור ותאריצלה על דארא דייאואר זיוא מאתילה ומאפיקלה לאקאראן נהורא יאקרא דיכאבשלה על חשוכא מן כאנא דינישמאתא ובחאילאיהון דיהיביל ושיתיל ואנוש משאבא עשומאיהון באתרא סאניא בית תושלימא וחייא זאכין סא————א

[Add. 23,601.]

8. Fol. 13. A mutilated leaf, apparently belonging to no. 5. It contains part of the colophon, showing that the manuscript was written at Shushtar, A.H. 1178, A.D. 1764—5.

9. Fol. 14. A mutilated leaf, inelegantly written, of the xviiith cent. See Petermann's edit., first half, p. 171, l. 8—p. 172, last line.

10. The following fragments perhaps belong to some other work of a similar character; at least we have not succeeded in identifying them with portions of the *Sidrā Rabbā*, as edited by Norberg and Petermann.

a. Fol. 15. A mutilated leaf, the half of which has been torn away from top to bottom. The writing is good, of the xviiith cent. On one side a section ends with the words: ד לדארדאריא . . . . . ; לאהאויא . . . . . קינא דיכולהון עושנה [ס]א and another begins: [בשומאיהון דיחייא רב]יא מראוראב נהורא שאניא . . . . . ליא נהורא דייאתיר באלמא . . . . . דיאיאר לניואת עקידא . . . . . ארא לאשנאנדא בבאנתא . . . . . ואמארלה למאלכא רבא וש.

b. Fol. 16. A mutilated leaf, neatly written, of the xviiith cent. On the recto a section begins: [ב]שומאיהון דיחייא רביא מראוראב נה[ורא] . . . . . ה לחיל לכיפה דייאמא קאיים ודאריש טא . . . . . אן לדיליא דאמיא מאנו דאמיא לדיליא דילכ . . . . . אויון נאטאר כימונא אלמא דיתיביל באטל . . . . . .

c. Foll. 17, 18. Two mutilated leaves, neatly written, of the xviiith cent. On fol. 17 *a* a section begins with the words: בשומאיהון דיחייא רביא מראוראב נהורא שאניא כדי לאהואת תיביל ולאעתיקריא אלמא [כ]די דילאעתמיסיאת ולאעתקיריאת . . סותא כדי . . יא סיאויא הון אסניא אתא היביל זיוא וש; and on fol. 18 *b* another: ⊙ קאלא מן מרומא קראלאן בחאר מאנא שראלאן מאנא מינה דידאורא תאקנא מאסניא ואתיא מאנא ליאדא ולסאבריא ועל יאדיא דיאדויא למאנא נפאץ חיוארא לבוש נפיץ לבוש חיוארא וש.

[Add. 23,602. B, foll. 1—18.]

V.

Paper, about $12\frac{3}{4}$ in. by $8\frac{5}{8}$, consisting of 42 leaves. The writing is good and regular. This volume, which is dated A.H. 1222, A.D. 1807—8, contains—

The *Ḳolāstā* (קולאסתא, Arabic الْقُلَّسَة), i. e., עניאניא ודראשיא דימאצבותא ומאמיקתא, or "Hymns and Discourses regarding Baptism and the Departure (of the soul from the body)." The work has been carefully edited from this and other manuscripts by Dr. J. Euting (Stuttgart, 1867).

According to the note at the end, fol. 41 *a*, it was written, in the year above mentioned, at Shushtar, by Adam Yūḥannā bar Sām bar Bihrām, for Mudallal path Anhar.

On fol. 1 *a* the Mandaitic alphabet is given as follows, the names of the letters being interlined in the handwriting of Colonel Taylor:—

Zā	Wā	Hā	Hhā	Dā	Dhā	Gā	Ghā	Bā	Vā	A
זא	וא	הא		דא		נא		בא		א
Nā	Mā	Lā		Kā	Khā	Yā		Tā	Thā	Hé
נא	מא	לא		כא		יא		טא		ﻫ
Shā	Chā	Jā	Rā	Qā		Sā		Pā	Fā	Ee	Sā
שא			רא	קא		צא		פא		ﻉ	סא

Tā Thā

תא דיא סא

א בא בי בו ב נא גי גו נ וש.

[Add. 23,598.]

VI.

Paper, consisting of 75 leaves, some of which are slightly stained and torn. This volume is made up of several manuscripts of the *Ḳolāstā*.

1. Foll. 1—47. Forty-seven leaves, about 8⅞ in. by 6½, inelegantly written by Sām Bihrām bar Yaḥyā Yūḥannā bar Adam Zihrūn for Sām Bihrām bar Sīmath, at Shushtar, A.H. 1189, A.D. 1775. See Euting's edition, preface, p. i.

2. Foll. 48—54. Seven leaves, about 8½ in. by 6⅛, not inelegantly written, of the xviiith cent. The manuscript belonged to one Rām bar Māmanyā. See Euting, loc. cit.

3. Foll. 55. A leaf, 8¾ in. by 6¼, neatly written, of the xviiith cent., from a manuscript which belonged to one Sām bar Māmanyā. See Euting, loc. cit.

4. Foll. 56, 57. Two leaves, about 8 in. by 5⅞, neatly written, of the xviiith cent. They may perhaps have formed part of the same volume as no. 6. See Euting, loc. cit.

5. Fol. 58. A leaf, about 7¼ in. by 5⅞, neatly written, of the xvith or xviith cent. See Euting, loc. cit.

6. Foll. 59—75. Seventeen leaves, about 8 in. by 5⅞, not inelegantly written, of the xviiith cent., from a manuscript which belonged to one Mehattam Zihrūn bar Dihgānā. See Euting, loc. cit.

[Add. 23,602. A, foll. 1—75.]

VII.

Fragments of two paper manuscripts of the *Ḳolāstā;* viz.—

1. Two leaves, about 6⅝ in. by 5¼, slightly stained and torn. The writing is inelegant, of the xviiith cent. See Euting's edition, preface, p. i.

2. A mutilated leaf, 7¾ in. by 6, neatly written, of the xviith or xviiith cent. See Euting, loc. cit.

[Add. 23,602. B, foll. 19—21.]

VIII.

Paper, about 9 in. by 6⅝, consisting of 23 leaves, some of which are slightly soiled and much torn. The writing is very neat and regular, apparently of the xviith cent. This manuscript contains—

Portions of the *Sidrā di-Yaḥyā*, or, more correctly, דראשא דימאלכיא (see Euting in the Zeitschrift der Deutschen Morgenländischen Gesellschaft, Bd. xix., p. 126).

[Add. 23,602. A, foll. 76—98.]

IX.

Three paper leaves, much mutilated. The writing is good and regular, of the xviiith cent. They contain—

Portions of the *Sidrā di-Yaḥyā*, in part identical with the contents of the preceding number (foll. 85 *a*—86 *b* and 89 *b*—91 *b*).

[Add. 23,602. A, foll. 99—101.]

X.

A paper leaf, about 12 in. broad, much stained and mutilated. The writing is by two hands, of the xviith cent It seems to have been part of a roll, which contained directions for the performance of religious ceremonies, such as that of baptism.

. . . . . .
. . . . . ⊙ והאיזאך סאדארי . . . . . .
. . . . . אייך ראחמיא ופשאט . . . .
. . . . . א ונחית לנו אינא ואסיק
ברונ . . כן א . . . . . .
בילאור דאכיא ⊙ והאיזאך איתון פאתורא וב . . .
. . . . . יביא ומן יורקיא דיקריא לכיף
אינא ⊙ והאיזאך . . . . . .
. . אנאיזן כדי לבישין שובא לבושיא והאיזאך איתון
ראזא . . . . . ע מיחלא דיהע בחאמשא
הוניאניא קאימא דיהע מ י . . . . . הע דאל (?)
הימיאנא אמינטול דיכול מינדאם דיהימיאנא בנאוה . . . .
מאשאר ולאקאיים ואויד ומיסתאכאר ⊙ והאיזאך
לנאטיון פאתורא תרין פאטיריא אמינטול דיחאד לעמא
וחאד לאבא אמינטול דיאבאייא מיקריא תארתין

of charms and magical prescriptions, which belonged to one Yaḥyā bar Ḥavvā Sīmath.

Beginning, fol. 23 *a*: בשומאיהון דיחייא רביא אסותא וזאכותא חאתאמתא וזאראותא ונאטארתא ראבתיא דישראר ניהויליא לדיליא יאחיא בר חאוא סימאת מן חייא ומן מ[אנדא] דיחייא אסיא/ מאראיהון דיאס[ות]א/ . . . . אסיא דימאסיא נישמאתא וש.

The following are some of the headings, with one short charm as a specimen.

Fol. 23 *b*: ליאנקא דיבאכיא ומיסתארואד בשינתיא ואלמא . . יא רופליא בצאורא ונאחא סא———א

Fol. 23 *b*: חאזי (sic) באבא כדוב למאן דאחיל מן חיזוניא ומיס[ת]ארואד בשינתא ורוף בצורא (sic) ונאחא (fol. 24 *a*) קיתא בר זהא קיתא פוק קיתא ותבאטאל קיתא ותיכביש קיתא ותיכריך קיתיא וזהא קיתיא ופוק קיתא וקירס[א] פוק בכיתא מן פלאן בר פלאני[תא] בשום מלאכיא דירוגזא דימא . . . . . ומכאבשין קיתיא ומיאב . . . . . ומאפכיא בכיתיא מן פלאן [בר] . . . . פלאניתא ואסותא תיהויליא פ[לאן בר] פלאניתא חייא זאכין עלכולהון ע . . . . סא———א

Fol. 24 *a*: האזין באבא פסאקא בכיתא מן . . . . . אתיא אמיזא תלאתא גיטריא ב . . . . . ואליק בצאורא ונאחא סא———א

[Add. 23,602. B, foll. 23, 24.]

XII.

A fragment of a paper roll, probably carried about the person as an amulet. It seems to be of the xvith or xviith cent. In the right-hand column was a figure, now much mutilated, beside which we read the words—

כינתא ובית ריחיא———א
וריחא וכאפתא דימישא
וקאנינא וניארא———א
ופיחתא ומאמבחא———א

and farther down—

. . . . . יא
. . . . . מישא
. . . . . א———
. . . . . א———

XI.

Two paper leaves, about 7 in. by 4, much mutilated (Add. 23,602. B, foll. 23, 24). The writing is small and regular, of the xviith cent. They formed part of a volume

מאסקאתא חאד לעמא וחאד לאבא ⊙ והאיזאך אמאריין לאופא ורואחא דיחייא ושאביק חאטאייא ניהוילא להאזא נישימתא ⊙ והאיזאך לאיאדין מאהו דיאמרין והאיזאך מאלכא עלאייא יאדא למאהו עתאכשאל עוצרון ⊙ והאיזאך שאדרך לביהדאד אשנאנדא וענגירתא בעדה . . . . והאיזאך אתא לואתון וענגירתא בידה דריא והאיזאך אתא לואתון וענגירתא . . . . . יאר דאכיא אתנא והאיזאך נאשיקלה תלאתמא ושיתין זיבניא והאיזאך פאחתאלא . . . . . אזיא מאלאליא שאניא ⊙ והאיזאך סאקלא

עשתאדארלא שומא אדאם סחאק זיוא בר [היתאם ר]אויא דיהאזיא מאסיקתא ⊙ ואמאריין לאופא ורואחא דיחייא ושאביק האטאייא . . . . . להאזא נישימתא דיאדאם סחאק זיוא בר היתאם ראזיא ופראתיין . . . . יין תלאת עץ עומציא במיחלא ואכאליוך (sic) ושתון ⊙ והאיזאך איתון תלאתא פאטיריא . . . . ן בטאריאנא ואמאריין בשומא דיחייא ובשומא דימאנדא דיחייא תיתקאבאל . . . . . חייא וטאבותא דיחייא ומאנדא דיחייא ופיחלא דיעל שום חייא פלא ⊙ . . . . . טאבא על טאבה ⊙ והאיזאך סאדאריין כולהון עבידאתון ואל אשנאנדא . . . . . בית ריחיא ⊙ והאיזאך ניסבה ליאונא בר קינא ועהאבלא לאשנאנדא והאיזאך לבאש שובא

אייר רבא

לבושיא ותראן תאנא בארביא באואתא וניסבה ליאונא ואתנא אתותיא לינרא וניסבה לסיכינא לראז צאורה כדי אשנאנדא קאם בחאמשא ראזיא דיהינן לבושא ונאציפא וכסוייא ושארואלא והימיאנא אמינטול

חייא

דיכול מינדאם . . ימיאנא בנאוה לאסאהיד לבית לאסאליק וליגטה אשנאנדא ואמאר [בש]ומא דיחייא ובשומא דימאנדא דיחייא מאדכאר עלאך פתאחיל קיריאך היביל . . . . פאקי(?) . . עלאך מ . . סאך והאיזאך תלאבה לסיכינא לראז . . . . . ונישמאתא דיהאלין מאסקאת[א] דימיתקיריאן בג . . . . . .

[Add. 23,602. B, fol. 22.]

The text of the left-hand column is as follows:—

. . . . לאך יאנקא אמינטול וראזיה בנאוה מיתקאיאם
וכול מאן דיבהאזין ביראכאתא דיבראך לנאפשאה
עדאי דיליא מיתאסימא עלה ובשכינתאי דיליא ניתיב
ובאדמותא דימאלכיא מידאמיא יאתביא ליאמינה וסמאלה
ונידאמיא וכול האטאייא דיחטא נישתביקלא ושכינתא
באלמא דירישאיא לואתאן דיליא מישתכילה וחייא ואכין

בשומאידון דיחייא רביא אתא אתא שנאנדא ראמא דיעל
שכינתא דימאלכיא בנאוה יאתיב אתיא להא מאר כאנא
ולאאסא יאנקא אתיא לשכינתא דימאלכיא .. סרא רבא
. . . . . א ליאמינה . . . . . .

[Add. 23,602. B, fol. 25.]

XIII.

Fragments of a paper roll, about 5¾ in. broad, probably carried about the person as an amulet (Add. 23,602. B, foll. 26—28). The writing is neat and regular, of the xviith cent. Fol. 26 immediately precedes fol. 27, which was apparently followed by fol. 28. It was written for one Yaḥyā Bihrām bar Yasmīn.

[Add. 23,602. B, foll. 26—28.]

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CHRONOLOGICALLY ARRANGED.

In this Table some of the dates are given with greater accuracy than in the body of the work. As the Syrian year begins with October (the first Teshrīn), if a manuscript is dated in one of the first three months (first Teshrīn, second Teshrīn, and first Kānūn, or October, November, and December), in order to obtain the corresponding Christian year, we should deduct 312 instead of 311, as we do in other cases. Hence some of the manuscripts are in reality a few months older than would appear from the dates given in the descriptions of them.

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The following are the principal Abbreviations employed:—Ab. = abbat; b. = bar (*son of*); bp. = bishop; bk, bks = book, books; c. = convent; c., cc., = column, columns; commem. = commemoration; comment. = commentary; d. = deacon; fr., frr. = fragment, fragments; hist. = history; hom., homm. = homily, homilies; m. = monk; metrop. = metropolitan; p., pp. = page, pages; patr. = patriarch; poss. = possessor; pr. = priest; r. = reader; sc. = scribe; transl. = translated, translation, translator.

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